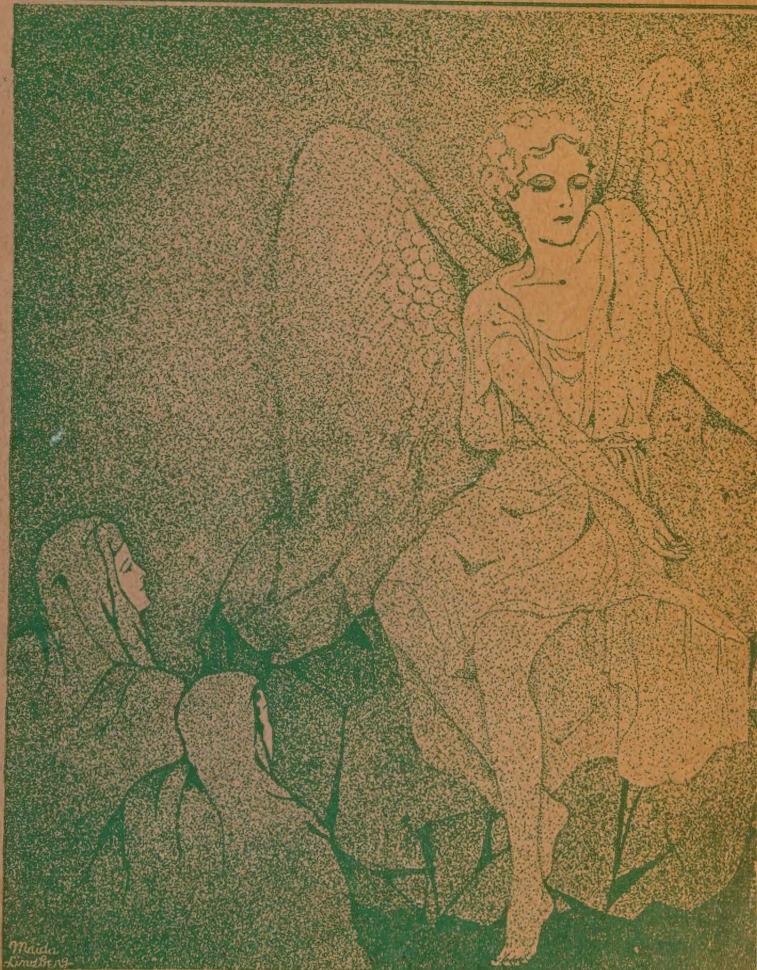




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"He is not here: for he is risen, as he said. Come, see the place . . . Matt. 28:6.

—Illustration by Maida Lindberg.
(See page 124)

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FOLLOWING AFAR OFF

Z. M. WALTERS

IT is in the upper chamber in Jerusalem on the eve of the Passover. Christ has gathered together the inner circle of those whom he had been teaching to give them his explicit and final directions for conquering the kingdoms of this world. We so often think of the discourse in the upper chamber as inspiration, as promises that have to do with spiritual life only, as a plea for unity, as a prayer for the disciples soon to be bereft of the visible Presence, but in reality it is a little book of directions for coming into touch with unlimited Power. Final words have a way of assuming importance. We remember them. The last words a beloved teacher speaks to us when we leave school become oracles of wisdom in our minds. The last words of a friend whom we shall not see again in the flesh are laid upon us as a command not to be disregarded. And Christ recognizing this human trait seemed to gather up much that had to do with power into this one discourse. Certainly they would remember almost word for word when the events of the next few dramatic days had fixed it in their minds. If these few unlettered men lacked the connection with Power they might as well not start on their mission.

They are sitting at the table. There is an air of unrest, something presaging disaster in the very air. The Master himself has uttered warning words. He seems "troubled in spirit." Then as he begins the message he lets fall these arresting words, "Yet a little while I am with you . . . Ye shall seek me . . . whither I go ye cannot come." Then in answer to Peter's question he said plainly, "Whither I go thou canst not follow me now; but thou shalt follow me afterward."

These words must have put new life into the drooping disciples. In spite of the muttered threats they must have overheard in the

streets all was not lost. Christ was going away on a journey, perhaps making plans for the establishment of that kingdom for which they longed. They could not go with him now. It was a secret mission, so they thought. But they could come to him after awhile. Too often the Christian world has read into this that Christ was saying his disciples could come to him again after the death of the body. But all the following context shows that Christ was not talking about anything so far removed from the vital work he wanted them to do. No, they were not to follow him into death after awhile, but into life with Power.

Peter cries out, "Why cannot I follow thee now?" he is willing to lay down life itself to be with his Lord.

"Why cannot I follow thee NOW?" The cry goes echoing down the ages. We are saying it today, all of us who are moaning that our prayers are not answered. We have read the directions and promises; we have seen how they worked out in other lives, and some of us seem left bogged in doubt and fear and confusion. Why can I not follow NOW? Why can I not speak the instant word of healing? Why cannot I set my life in divine order? Why cannot I bless all whose lives I touch? Why do I suffer lack? Why do I grope about uncertain of what I am to do? Why am I not advancing the Kingdom of Heaven in this world? Or to put it all in one question, Why am I not in contact with Divine Power?

And again we hear the same gentle voice speaking to us that answered Peter's passionate question. Peter was not ready. He was not forbidden to follow, but he could not; the ability was not in him. For all his three years of intensive training, for all he had seen and heard and experienced, he had touched Power only at intervals and erratically. He could have

learned the whole secret in the discourse that followed if he had listened with understanding, but that wisdom came to him slowly. He was to learn more in the stress of the next few hard days than he had learned in three years. (And so with us all.)

"But thou shalt follow me afterward," Christ promised Peter.

And so he promises us today. Are you praying, striving, perhaps frantically to bring into visibility some good thing? Do not give up though you seem frustrated. If you really mean to follow the Christ you shall follow him into fulfillment. But you need to ask and get an answer to the question, "Why not now?"

Read the four chapters of the Discourse in the Upper Chamber. Read it slowly, line by line, phrase by phrase. Read it with a mind cleared of all preconceived notions, or old teachings. Read it as though it were newly written, and you had never heard of it before. There is the answer to your question, Why not now? There you are told explicitly how to get power, there you are not only told that you may have an answer to prayer, but you are even commanded to ask for what you desire "that your joy may be full." There you are assured of the boundless love of God. There you have the explanation of the Holy Spirit (your own individual portion of God) which will be with you every moment of life, guarding, directing, teaching, inspiring. This Holy Spirit has nothing to do but to help you. It is concerned with the smallest and largest things of your life. It helps you to find your lost purse, or to heal the difference that estranges you from your beloved. It shows you how to get the job you need, and how to rise in the spiritual plane. It teaches you that in Unity is strength, and shows you how to feel your brotherhood with all men.

Pause long and prayerfully over the opening part of the fifteenth chapter: "I am the true vine . . . Abide in me, and I in you. As the branch cannot bear fruit of itself expect it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for *without me ye can do nothing* . . . If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Why not now? We have not been abiding. We have touched power now and then, but we have not been abiding as closely as the branch in the vine. The separated branch is of no use. It cannot have flower or fruit. It lies on the heap and dries up. Though we might imagine

it crying out ever so earnestly for fruit on its stem, we know it cannot have it. There is no life—no power there.

But we are not in the plight of the branch cut off and thrown on the trash heap. We need not stay there. In us is the seed of the Divine. Even though we have flouted our relationship, have wandered into a far country, have stained our lives with sin and failures, still we are children of God, and we can arise and go to the Father. Our separation is not final. The analogy ends there. We can attach ourselves again to the Vine, and be a part of it, and so have first the green leaf and flower and then the fruit. God has already turned his face toward us. It remains only for us to come to ourselves, and arise and go to him.

No, Christ did not send out those first disciples, nor any of the other disciples down to our day, unarmed. They were to take the world, but they had all the Power of God to call upon. Their credentials were the wonders they could work because their faith connected them with Power.

Why can I not now? Christ did not answer Peter with a cold negative, nor rebuke him for presumption. There is tenderness in the answer, as if Christ said, "Not now, but do not be discouraged, keep on trying, and you shall follow me afterward."

A child of six came to her high school brother who was sitting over his algebra.

"What are you doing?" she asked.

"Trying to get my algebra," said brother with a sigh as he looked at the equation that did not come out right.

"Next month I'm going to school, and I shall do my algebra," said the child confidently.

The brother might have laughed at the child's belief that she would be able to do algebra as soon as she started to school. He knew the long study of mathematics, beginning with the simplest combinations, before she would be ready for algebra. But in a sense the child was right. When the child started to school, and learned that two plus two equals four, she was getting ready for algebra. "Not now, but afterward."

And so if we started, have made only the feeblest, most uncertain start in the spiritual life, where we abide with Christ, we may hear that voice saying tenderly, encouraging, "Not now—but afterward." We are on our way. We've started to school. If only we keep on without being demoted on our way we shall come to the place where Christ says, "Now! Now is the time to follow me into a life of power."

THE CHURCH AND THE OPPOSING WORLD

EVERETT W. PALMER

RECENTLY I read a statement which said, in essence, that the three moving faiths in the world today are nationalism, secular materialism, and communism.* As can readily be seen, the devastating meaning of that statement is not so much in what it does say, but in what it does not say. The moving faiths of the world are listed; that is, those faiths which have sufficient vitality and dynamic actually to move men, to set their motives and their goals, to determine their attitudes and their conduct and, from such a list, Christianity is omitted. In other words, the implication is that the Christian Church does not count as a significant factor in the present world society.

Now, if that opinion had been given by a non-Christian, by a person of limited observation, or by an individual given to rash and uncritical statements I would have paid it no heed. But, it was written by a Christian missionary, a man whose earnestness, sincerity and intellectual honesty cannot be challenged, a man whose travel and occupation enable him to speak with authority on the relation of the Christian Church to the world as it is. Because such a statement has come from the mind of such a man it has burrowed its way into my thought and conscience. At first I would not believe it. I had thought and thought much of tragic weakness of the Church today. I had thought, too, of the strength and appeal of nationalism, secularism and communism. But never before had the issue been so sharply thrust into my thinking. I finished the article and planned to write a criticism which would consist chiefly of a rebuttal of that statement, at least to the extent of insisting that Christianity should be included among the other three as a moving faith. But I found I could not write that rebuttal then and I cannot write it now. That is the fire which is burning within my bones. An opposing world is nothing new nor unusual, that has been ever since the stoning of Stephen; but a Church so weak and impotent, despite its mighty bulk, that it does

not provide a *moving* faith for the part of the world which is under its influence, that is a tragedy.

Perhaps you say, "Yes, but does that tragedy exist?" Think with me, then, concerning the grip which pagan nationalism, in all of its phases, has upon the world of today; a nationalism which supports itself by a false patriotism made into a religion; a nationalism which operates under the assumption that a nation has no higher authority than its own selfish ambitions and that, to realize those ambitions, she has the right to violate the laws of God and man, to deceive, to steal, to destroy, to murder and to demand the support of every citizen in such a program. That is pagan nationalism. Such a nationalism, in its modern and most vicious aspects, found its birth and growth among the supposed Christian peoples of the world. For example, what was the moving faith of the nations which caused and, to a large degree, fought the world war? What was the faith which actually controlled their lives, established their motives, set their goals, directed their conduct, and determined their attitudes? Can anyone say that it was Christianity? No, certainly not. The moving faith of those nations was not Christianity; it was pagan nationalism. Christianity occupied their geography, but not their hearts. The Christian Church, we are forced to admit, did not count then, it does not count now. The nationalism which characterized the program of supposed Christian nations 20 years ago has not diminished in power and influence. The common knowledge is that it has increased. Such evidence is everywhere. The recent civilizing adventure of Mussolini, the messianic efforts of Hitler, the increasing tension in the international economic and political conditions, the fact that the world is spending a larger portion of her wealth for armaments and general preparation for war than ever before in the history of the present civilization all give indication of the increasing dominant power of pagan nationalism over the lives of men and women. Facts force us to say, no matter how much it hurts, that it is not Christianity, but nationalism which constitutes a moving faith in the world today.

Further, consider the control which a secular materialism has upon the attitudes and

*It is taken from Dr. Lee Vrooman's article in the "International Review of Missions," page 59 in the January, 1933, issue. I use it here slightly changed in form, but not in meaning. What Dr. Vrooman refers to as "mechanistic science" I take the liberty to speak of as "secular materialism" because it brings a sharper connotation of his meaning to our minds.

practices of our Christian nations, not to mention those not so named. It is a common observation that human values are subordinated to property and to profit. In an economy of abundance we still have widespread privation. with able-bodied men idle we put women and children to work in factory and shop. For the sake of revenue we countenance sin and legalize gambling and the liquor traffic. It is also a common observation that we are more concerned about providing comfort and pleasure for our bodies than in developing strength and stamina of character. A Y. M. C. A. official recently told me that the most critical problem confronted by boys' workers at present is the increasing neglect, on the part of parents, to teach vital religion and high morality in the home. Surely one cannot face such facts and say that the Christian religion, with its emphasis upon the supremacy of human values, upon Christlike living at any cost, is the moving faith of such a people. They may declare themselves Christian; they may support and attend the Christian Church and profess its teaching, but the faith which moves them, which determines their attitude and conduct is secular materialism.

Also, think with me concerning the strength of Communism and the moral earnestness, the passionate devotion, which it generates within its followers. They, too, are commissioned to build a new world. A short time ago I read a traveler's report of his attendance at a Communist youth rally in Moscow. Over a million were gathered. The speakers which addressed them spoke with the fervor and conviction which once characterized Christian preaching at its best. And, in answer to every emphatic statement of a speaker the crowd would chant back, as in one mighty voice, "We are building a new world; we are building a new world." Regardless of how much we disagree with the basic principles of mechanistic Communism we have to admit they are making great strides toward the accomplishment of their objectives. Recently I heard a man tell of sitting in a Chinese courtroom and witnessing Chinese students sentenced to die under the executioner's axe because they were Communists. He saw them stand before the judge and the rest of the officials of the courtroom and say, "You order us to our death because you say we are a menace to China. Very well, what are you doing to China?" He saw those officials, guilty of dishonesty, hang their heads in shame before the accusation of mere boys young enough to be their sons and grandsons. Then he heard the boys continue to say, "You send us to die! We are willing to die because truth and justice are on our side, what we die for will live and triumph." He described the march of the boys from the court-room to the executioner's block. They went out in a

single file, locked together with heavy chains which clanked and dragged. They entered the narrow, dingy, dirty street with people lined on both sides to spit and to jeer. But, as the boy's marched they began to sing. He heard their voices rise above the rattle of their chains and the jeers of the crowd. They were singing the Internationale, "Arise ye prisoners of starvation, arise!" Soon the crowd forgot to mock. The heroism and faith of those doomed boys transformed what was to have been a scene of disgrace and shame into a sight of sheer splendor. They were possessed by a Moving Faith. I asked myself, as the man spoke, "How much of that moral earnestness, that passionate devotion to conviction, could I find within the Christian I know, how much could I find in my own Church, how much could I find in myself?"

In such a manner evaluate the influence of nationalism, secular materialism, and communism as compared with that of Christianity in the world of today. What such facts force us to realize should purge us of complacency and drive us to our knees in penitence.

We compromise our ideals to be comfortable. We nearly fall over backwards to surrender to the status quo in matters of personal and social attitudes and morality. We seem to take our standards from bill-board advertisements and the voice of the crowd, forgetting that there is a Christian morality. We make glib assertions about social reconstruction, but we do not begin with ourselves. We talk brotherhood and do not practice it. One result of this terrible discrepancy is seen in the modern problem of racial relations. According to at least one observer of social conditions (Paul Hutchinson, *World Revolution and Religion*) Christianity today causes and intensifies racial hatred rather than alleviates it. And the reason given is that we cause certain races to desire and expect better treatment, but after we have planted the seeds of discontent with our preaching about the Fatherhood of God and the Brotherhood of Man we frustrate and taunt them with our refusal to practice what we preach. The opposing world stands against us with its challenge and its need, but constructively, we do not really matter.

However, this tragedy did not always exist. There was once a time when the world knew the Christian Church to be energized with the dynamic of a MOVING faith. There was once a time when those who constituted the membership of the Christian Church possessed such spiritual power, such moral earnestness, such passionate devotion to their convictions, and such definite consciousness of their God-given purpose that, even though they were small in numbers, they became known as men who turned the world upside down. Now, I'm not pleading

(Continued on page 163)

WHAT DOES RELIGION MEAN TO YOU?

CHARLES F. BANNING

No religious question today is more important than the one we are facing this morning. It is not a question of what you believe; what church you belong to, nor what religion you profess, but what does it mean to you? Religion to many people is like an old coin which has some sentimental value but is of no practical use. Or an old spinning-wheel that used to be of practical value but is kept as a relic.

Some time ago a group of men were building a bridge. One man was high up on a steel girder when the whole framework tottered and fell. This man grasped a rod and rode safely down. However, he was so frightened that he closed his eyes and held on tight, shouting for help. Finally someone called to him to let loose and drop. "No," he shouted back, "I'll be killed." The man laughed, "You will drop about eight inches and land on solid ground," was the answer.

Many people are just like that in their religious lives. If you ask them if they are Pagans, they would be insulted. They would not think of throwing away their Bibles. Of course, they believe in God. Of course, they are religious. But if they were to give it all up it would make very little difference in their daily lives. Their motives, attitudes, habits, joys and friendships would be effected very little. Men get up, eat their breakfasts, go to work, go home, go to a movie, perhaps, and go to bed, day after day. Women prepare meals, send the children to school, play bridge in the afternoon, read a magazine or go to a movie in the evening, day after day. Perhaps they spend an hour at Church on Sunday when it is convenient. If one-half of the people in Columbus gave up their religious professions they would drop about eight inches. In other words, religion makes very little difference in their lives.

This was not true of the man in our scripture lesson of the morning. He had met a great personality. That experience had become a power in his life. Never again could he be the same. He was not long on theology, but he was strong in his Christian experience. They said to him, "What do you know about religion?"

He answered, "Not much, but it has made a difference in my life. I was blind a few days ago. Now my eyes are open and I can see." Never again would he be the same. His whole life had been changed. That is what religion meant to him. That is what religion ought to mean to all of us.

After all that is the real test of any man's religion. What difference does it make in what he is and what he does? When you go to a doctor you are not much interested in how much money he has, where he has travelled, nor what theories he holds. You want him to cure you. When you go home hungry this noon, you don't want to read a lecture on the chemistry of foods, nor do you want to read any choice illustrated recipes. You want something done to your appetite. Something that will make a difference in the way that you feel. Likewise it is not theology that we need in our personal life, most of us have enough of that. It is religious experience that we lack. Let me suggest, therefore, what religion ought to mean in our daily lives.

I

Religion ought to mean "purity of life." Go out to the river and look at the water that is between its banks today. It is very muddy—it is full of impurities. It has been draining from soil that is very impure. If you drink that water the probability is that it would make you sick. However, when you draw the water from the pipes in your room, it is perfectly safe, something has happened to it. It has been cleansed and purified.

Religion ought to do that to life. "Blessed are the pure in heart," said Jesus. Mary Magdalene was unclean, vicious, immoral, probably diseased. She was so low in the scale of life that they said she had devils. She was so bad that they said she had the perfect number to make her unclean and evil. She was the woman with seven devils. They said she was 100 per cent bad. Then religion came into her life through Jesus Christ. It was not a theory nor a theological doctrine. She was cleansed

and made into a pure, lovely, wholesome woman. That is what religion did for her.

The other day I met a man who said that he was a member of a certain church. In the little while that we were there I found that he drinks, swears and is decidedly unclean in his thinking and speech. I do not know how much religion that man has, but I do know that it has not made much difference in his life. It ought to make him clean in his living and thinking. Jesus said that a man who was unclean in his thinking was guilty of being unclean. If a man lets his imagination run to unclean channels and dreams sensuous, immoral thoughts he is already guilty of adultery. Paul said the things that he once loved he had learned to hate. Face this question frankly this morning. What difference has religion made in your thinking, your speech? Has it made your life clean? Has it changed your ways of thinking and speaking?

II

Another thing religion ought to do is give one a sense of direction. One day I got lost in New York City. There is a strange thing about New York. If you go there as a visitor and get lost you admit it at once and laugh about it. But, if you move to New York then you don't get lost, at least you won't admit it if you do. I was a resident of New York and of course I was not lost. I was sure that I knew where I was and I kept on going. Finally I had to go to a policeman and ask him where they had moved the building I was looking for? He said, "Brother, you are a long ways off, and going in the wrong direction."

There are many people who want happiness, who want good homes, who want health, friendships, clear conscience, a sense of security, good neighbors. Who want their children to grow to be honest, God-fearing men and women. That is where they want to go, but they are a long ways off and going in the wrong direction to reach that goal. Religion could give them a sense of direction.

Christ said that he came to help people like that. To seek and to save those who are away off and going in the wrong direction. Fishermen, tax gatherers, sinners and a lot of common people confessed that they had lost their sense of direction and he set them right. Peter, Matthew, John, Mary Magdalene and a host of others changed the whole course of their lives. The Pharisees and the Sadducees were proud and would not admit that they were lost. They wanted to arrive but would not admit that they were going in the wrong direction. Face this question frankly, "Where do you want to go?" What do you want to make of your life? Is the way you are living now bringing the satisfaction you seek? Are you going in the

right direction? If not, then that is one thing your religion ought to do for you.

III

Religion ought to take away all fear and the sense of defeat, and give you a victorious spirit. Stanley Jones tells a very interesting story. He went to India 28 years ago and began to do educational work. He had a break down and came home for a year's rest. Then he went back and within six months he was as bad as ever. He was defeated. Then, one day the inner voice of religion spoke to his soul. "You want to be strong and well? You want to overcome fear and give yourself to service? All right, leave it all quietly to God. Go ahead." Dr. Jones says that for the past 26 years he has only missed one engagement on account of sickness and he has carried on a schedule which few men could follow. Religion brought victory to him.

There is a paradox here. You become victorious by surrendering. You win by giving up. Paul called himself a bond slave of Christ, yet he was the most free citizen that Rome had. Livingstone, Moody and Wesley kept talking about completely and unconditionally surrendering, and yet they were the most victorious, triumphant and fearless of men. I do not pretend to understand it, nor am I trying to explain it this morning. I only know it is true as the poet, George Matheson, has said in his prayer:

"Make me a captive Lord, and then I shall be free;
Force me to render up my sword, And I shall conqueror be,
I sink in life's alarms, When by myself I stand;
Imprison me within Thy arms, And strong shall be my hand.

"My will is not my own, Till Thou has made it Thine;
If it would reach a monarch's throne, It must its crown resign;
It only stands unbent Amid the clashing strife,
When on Thy bosom it has lent, and found in Thee its life.

IV

There are several other things that religion ought to mean. It should give you faith, hope, security, refuge, help and self-confidence. It should give one a lovable personality and the ability to meet the needs of others. I shall mention, however, just one more thing that religion should mean to you in your daily life. It should mean challenge. The Psalmist expressed this when he said, "Lead me to a rock that is higher than I." He is setting forth a

(Continued on page 165)

A VOICE OF AUTHORITY

RALPH M. G. SMITH

"This do and thou shalt live."

OF the American clergymen who a hundred years ago left of stressing the differences between the various creeds and gave attention to problems of life and humanity, probably none realized the ultimate result that would accrue. If they had they surely would have continued to contend over doctrine. For the practice of those few broad-minded ministers spread and as it spread it ramified until today most sermons could be preached in any church and the congregation would see nothing out of keeping with what they think their church believes.

Contention over doctrine has all but ceased in Protestantism and Protestantism has thrived only when controversy has been active. Polemics has been its elixir. When Luther broke with Romanism he not only posted his theses on the village church door at Wittenburg, but he and his followers preached and contended wherever they went. Later there were disagreements between Luther and Swingle. Calvin had certain great concepts concerning predestination and election. He defended them against all comers. The churches of that day were filled with eager throngs listening to preachers who pointed out the weaknesses of opponent's doctrines and the radiant glories of their own concepts. When the Wesleyans as Methodists and therefore Arminians came into prominence they contended bitterly with the Baptists and Calvinists over the method of salvation. Not only the clergy but the humblest member of both these great branches of the church knew the arguments for each side and wrestled one with the other in the field, in the mine, in the market place. Letters were filled with long-drawn arguments over questions of doctrine. Tedious journeys in stage coaches were forgotten in discussions of the different beliefs as to the function and deity of Christ, the atonement and similar doctrines.

Baptism became a great drawing card. Whenever a preacher announced that as his subject he could be sure of capacity houses. The people have ever delighted in fighting. What the combats in the arena were for the

Roman Empire the battles over doctrine were to seventeenth and eighteenth centuries. The church was the popular place for her pulpits were the battle grounds where the gladiators of the church contended for their interpretation of "the faith once delivered unto the saints."

The nineteenth century ushered in the beginning of the end although the interest of the rank and file in the relation between faith and works in salvation retarded the process and only in the twentieth century has the cessation of polemics become apparent to all. It is not only that men and women of the larger church groups no longer know what their church maintains in variance with other churches. The new cults or "isms" which appear in some one locality and rapidly spread soon lose the vigor of their particular contention. An example of the process through which they all pass is found in one of the branches of the so-called "Church of God" groups. Beginning amongst the more hysterical classes, they emphasized faith healing, speaking with tongues, sanctification and sinless perfection. If a few substantial persons were caught in the flood of spiritual hysteria engendered by the "ism" group, the organization continued after the visiting evangelist and his tent meeting had passed on. A temporary building was provided and the church grew slowly and in almost every case passed through in a decade or two the same steps that Protestantism has traveled in the last four centuries. The stentorous preaching of the Holy Ghost power, the moaning and praying of the laity all became modified as the novelty of the new religion faded. Slowly the emphasis on receiving the spirit, on speaking with tongues, and upon faith healing passed in the concern of paying for the new building, contended over the minister and who should sing in the choir. Today such churches though still bearing the old name have services just about as calm and colorless as any other congregation in the same social stratum. The ministers of these groups who twenty years ago drew in their skirts lest they be contaminated by the "looseness" of other denomina-

nations now affiliate with the Ministerial Alliances and cooperate in union efforts.

The controversy over doctrine which gave Protestantism its food and fed the fires at which the individual members warmed themselves had died out. And nothing has been able long to survive without food or heat. The Protestant of yesterday has been accused of being more or less of a fanatic. He had to be. The only reason he had for his existence was that he believed his was the correct interpretation of the truth of Christ and all others were wrong. That has largely passed. With no outstanding doctrines to blaze across the sky Protestant churches have been pushed slowly toward a single grouping. Church union was a definitely moving current before the leaders of the churches began advocating it. Today Roman Catholicism stands at one extremity and Protestantism almost at the other. But the Catholic church has the advantage. It speaks with a voice of confidence. Augustine and Aquinas are still the theologians of the church. It is not hesitating. Protestantism is. And the comparison is not favorable to the latter. She suffers by contrast. The respect and the loyalty and the love which men once felt for their denomination has faded away. Protestantism has lost its voice of authority.

This situation has been helped into being by liberalism. The liberals, and every Protestant denomination has had its liberal groups, are not declaring, "we know whom we have believed," Rather they say, "we think it is thus." "It may be thus." "We feel it must be thus." The last quarter of a century has surged around Rock of Ages until too many feel its substratum has been weakened. This uncertainty has made men restless. The accolade of acclaim given by the citizenry of much of Europe to dictators and by the masses of America to a dictating President is but another notation on the age long scrolls of proofs that the spirit of adventure in most men is satiated easily. Unrest, uncertainty are too shifting for abiding mental friendships. Psychically even, a fire and a bowl and a song to sing with a like-minded company are desirable. Man needs assurance and assurance requires authority.

The century now ending reduced certain bigotries and superstitions and dogmatisms of Protestantism but its unleashed enthusiasm, like some victory crazed crusader sacking a city, violated the sanctuary itself and so men find their temple has no God. This may seem a welcome novelty for a season but in time it effectually rearranges itself into a harrowing unrest. It is a general rule of experience that "when the masses of men have for a considerable time, thrown self-restraint to the winds they turn naturally and almost inevitably to some one with the cry, "Lead us. Direct us." Men had their period of free choosing. Today

they seek assurance. They want a substantial footing.

From 1929 to June, 1933, church attendance increased. Men were silently but sincerely seeking to be led—out? No! Up. They remembered from childhood the voice of authority with which the church had announced, "this do and thou shalt live." But somewhere between then and now the church had traded away its birthright of authority. It no longer offered the food that nourished the spirit of hopefulness within man. That was tragic for men failing to find what they needed have again begun to absent themselves from the services of their churches. There are outstanding exceptions but wherever a church is preaching to many there will be found a minister who has discovered a base which to him is unmoving and on that foundation he is calling men to build and build with confidence.

Many who did not find the message of certainty and assurance which they longed for have made no other effort. They do not know where they stand and they know they do not know. Their attitude is not one of pessimism but more of patient stoicism. Others not content have sought elsewhere for a voice which spoke of a worthwhile goal and how to reach it. They have found it in two places. One, the dogmatic utterances of the "ism" sects (there are men of wealth and education and influence who with their families have entered seriously into the "last days" teachings of the Russellites and similar sects) and secondly the unchanging utterances of the Roman Catholic church. Concerning the latter there is no mystery. Crises have come and crises have gone and Rome has not changed. The Vandals burned her churches, the dark ages dimmed her brilliance, the Moors overran her territories and threatened her supremacy, the Reformation tore away some of her richest fiefs, skepticism attacked her infallibility, rationalism debunked her saints and her traditions, science explained her cures as psychic and not miraculous but her voice is not changed, her message is not weakened... As she has always done she still says to men, "I am the way." To those who accept her doctrines (she does not call them her doctrines but the doctrines, there are no others) she guarantees a hereafter and not only a here-after but a hereafter in heaven. She offers no proof. She is "Holy Mother the Church." She is authority. She is herself the proof.

Many of the perplexed have responded to that note of certainty and while they have not yet publicly changed their loyalties they are all but moored in a harbor that was old when Newman turned into it because it did not shift. Perhaps the most significant phase of this trend is the increase in the number of serious-minded students who are more or less regularly

(Continued on page 167)

COMMUNION SERVICE

DENNIS W. FOREMAN

THE choir and congregation stand in silent meditation while the organist plays softly through, "My Faith Looks Up to Thee." The Apostle's Creed in Unison.
Gloria Patri.

Pastor: John 6:11. "And Jesus took the loaves; and when He had given thanks, He distributed to the Disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. And when they were filled, He said unto His disciples, gather up the fragments that remain, that nothing be lost."

Choir and congregation: First stanza of, "Break Thou The Bread of Life."

Pastor: John 8:31-32. "Then said Jesus to those Jews which believed on Him, if ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

Choir and congregation: Second Stanza of, "Break Thou The Bread of Life."

Pastor: John 6:47-51. "Verily, Verily, I say unto you, he that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness and are dead.

This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven; if any man shall eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."

Choir and congregation: Third stanza of, "Break Thou The Bread of Life."

Pastor: John 8:52-57. "The Jews, therefore, strove among themselves saying, how can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink His blood, ye have not life in you. Whoso eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him."

Choir and congregation: Fourth stanza of, "Break Thou The Bread of Life."

Administering of the bread while the organist plays softly.

Pastor: John 19:31-34. "The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath Day, besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers and break the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that He was already dead, they break not His legs; but one of the soldiers with a spear pierced His side, and forthwith came there out blood and water."

Choir and congregation: First stanza of, "There Is A Fountain Filled With Blood."

Pastor: Hebrews 9:19-22. "For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hysop, and sprinkled both the book and all the people, saying, this is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood there is no remission."

Choir and congregation: First stanza of, "Just as I am."

Pastor: Revelation 1:4b-6. "Grace be unto you and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne; and from Jesus Christ who is the faithful witness, and the first begotten of the dead, and the Prince of Kings of the earth. Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto His Father; to Him be glory and dominion forever and ever Amen."

Choir and congregation: First stanza of, "The Church's One Foundation."

Administering of the cup.

Prayer of Benediction.

Doxology.

The Editor's Columns

Spring of Souls

THE harsh, dried lily bulb bringing its exquisite bloom to perfection, has offered countless pastors an illustration which they have felt adapted to the story of the resurrection. To live again, even the lily plant must die, leaving nothing of its glory behind, nothing save the dried bulb.

As with many an illustration it is not overly wise to push the parallel too far, lest one come face to face with facts destroying wholly the validity of the illustration. Though the lily bulb appear dead, actually, at its very heart, the dormant spark of life still persists. Its subsequent blossom emanates rather from hidden and continuing life than from actual death.

But that the lily may continue to serve as it has through the years, there is one other point, often ignored yet of value to the one who considers the lily. A few days in total darkness after the replanting of the bulb assures a more perfect bloom. Those few days give the bulb the time and opportunity to become what the florist calls "root bound." The more prolific the root growth, prior to the body growth of the plant, the more glorious the fragrance, size and color of the blossom.

The extended parallel is at once obvious. The blossoms come not from the bulb alone but from that sturdy growth below the bulb, the roots.

So should the roots of Christian faith grow deeply and sturdily. In fact thus they must be, is the revivification of the resurrection to be the glorious thing our Easter story would have it.

May yours be indeed a happy and blessed day of resurrection, for "Tis the spring of souls today."

Dear

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Photo-Electric Souls

THE field of amateur photography is not without its appeal for most folks. For some years the exposure meter, which is supposed to indicate the intensity of light on

the object to be pictured, has reduced the percentage of over or under exposed negatives and by the same token has provided the pictorially minded with a sufficiency of good pictures to whet his appetite for more.

Exposure meters have varied in type and dependability. The more complete its function and the less the human element has been needed to arrive at a "reading" the greater has been the success in pictures taken.

Of comparatively recent years the little photo-electric cell has been employed in such meters, so sensitive that without any battery connection they are able to sense the electrical content of light and transpose that energy into light-value terms that are dear to the heart of the amateur photographer, especially, for with such an instrument eliminating need for human judgment or computation, the amateur photographer may sally forth with his lens knowing that if he obeys the reading of his meter, he cannot miss.

Even more recently have these same instruments have been used in the construction of buildings, in the illumination of hotels and office buildings that there may be assured a sufficient light for the eye of man.

Light engineers are using them to determine whether school or factory or office walls need to be washed. Painted walls and ceilings become begrimed. Begrimed walls and ceilings reflect little light. Increasing the illumination in your Church so that it may be kindly to the eye of your people, may require nothing more than a mere bath for the walls and ceiling.

If some genius would only adapt the little photo-electric cell and light meter for use on the souls of men, what a responsibility would be lifted from the heart of the pastor! One might be inclined to doubt the accuracy of such a meter, when, should it indicate small light in the soul of, say, our chief elder. One might not care to have others use the meter on our souls, who are rather responsible for the light in others. But fear not. No one will know accurately, though some may surmise, the illumination of our souls, except One and we may be able to kid Him along a bit longer. For the present it should suffice to ask that if the

soul of the pastor doesn't glow brightly in reflected love, how can he expect illumined souls among his people.

J.W.R.

Backward Collars

THE day passed, some time back, when beribboned spectacles, flare collars and carefully combed whiskers stuck up behind a roll-topped desk in an elaborate office were accepted as reliable evidence, the only apparent symbols, of industrial, business or professional wisdom.

Wisdom is not indicated by the length and press of frock-coats or the crease of striped trousers. Rating depends upon none of these. They are the mere surface trimmings. Standing and prestige demand of those in charge, in whatsoever field of human endeavor, the ability to think, to think problems through to a correct solution.

Nowhere is this fact of greater moment than in the work of the Church. Here, as in no other calling, is clothing looked upon as indicative of the wisdom of the minister. The more extreme the outfit he wears, the more certain that the wearer must be a leader of men.

Personal preferences, fortunately, vary. While mine may be for clerical clothing, yours may not be. We both have logic and reason back of our choice. But that is not the point. What I am suggesting is that a seafaring one may run up his sail and cast loose from his mooring. If there be no breeze, he fools himself. He goes no where.

Unless the pastor be in truth a shepherd of souls, a preacher of the gospel of good news, it will profit him little to drape his frame with so-called clerical clothes, suspend a gold cross prominently upon his chest and cultivate a "sonorous pulpit tone" for his utterances. He is not going any place.

The clerical collar and vest can't cover a weak or flabby soul. Let us not count on our tailors, long, to keep parishioners overawed with the pastor's ability and wisdom. That is a matter for the concern of the man who wears the clerical garb rather than for the one who makes them.

J.W.R.

They Were Amazed

LEADING up to the events before the crucifixion Mark records this in his Gospel: "And they were on the way, going up to Jerusalem; and Jesus was going before them:

and they were amazed; and they that followed were afraid."

This was one of the most historic journeys in the world's history. It was not a long one as journeys go, but its results have reached through the ages. To Jerusalem went Jesus, signifying many things:

1. That death is not the end of life.
2. That might does not make right.
3. That the Father's love for man is great.
4. The infinite power of the Spirit.
5. That one plus God is a majority.
6. That fearless courage is a possession of the Spirit.

Of course, all this was strange doctrine. His followers were simply awe-struck—amazed at the idea, the audacity and the daring of such conceptions. Before we condemn them let us examine ourselves. Are we so spiritually minded that we are not amazed at such teaching? Honest, now, in case of threatened invasion would we not feel a little safer behind ships of war and big guns than we would at a prayer meeting? Do we not at times, when sorrow and misfortune strike us, doubt God's love and wonder if our serving God has been for nought? Do we not often act at funerals as if we did not believe in the *Resurrection*? Are there not also times in our lives when we would sooner have material than spiritual power, when we feel that those who have plenty of money are the most powerful on earth? Is it not also true that we often put our trust in man-made majorities rather than the majority of God and righteousness?

We, too, are prone to wonder in amazement at the daring of the Christ. As someone remarked many years ago, "We are equally horrified at hearing Christianity doubted and at seeing it practiced." But wherever the Christ and Christianity is taken seriously it is bound to cause amazement.—W. R. S.

A Few Words From the Pastor

"Reduced to Walking" or "Walking to Reduce" represent two very different problems of life.

Religion is to a community what a conscience is to an individual.

Many would pray with Augustine, "Grant me a sweet temper, chastity and sobriety, but not yet."

Every great forward movement begins in a protest against abuse and sacrilege.

To some religion is a weight, to others wings. To some duty, to others opportunity.

—Charles F. Banning.

CHURCH BUILDING

E. M. CONOVER

A CHURCH building should, from time to time, be thoroughly examined to see whether it is suitable and adequate for the work reasonably expected of the church. Its efficiency should be estimated in comparison with the needed ministries of worship, preaching, evangelism, Christian education and fellowship and service activities. An examination and report should help the program or policy committee or the pastor's cabinet to point out needed improvements and equipment. The standing committee on building and equipment will be helped in their service of providing the facilities required for the work of the church in all its departments.

An architect should be employed to survey the building from the standpoint of structural, fire or windstorm safety, and to estimate the amount of insurance to be carried. An architect should always be employed in connection with the insurance adjustment after damage by fire or storm.

This is only a suggestive study outline. Each church may prepare a schedule for its own situation. Following the survey, a report may be made concerning the needed improvements. The Bureau will gladly advise regarding building problems of any local church. Your own suggestions and reports of experiences in church building will be appreciated.

Printed copies of this schedule may be secured for ten cents in postage.

Suggested Rating of a Church Building on the Basis of a Thousand Points

1. The Sanctuary-----	300
2. The School-----	225
3. Fellowship and Service-----	175
4. Administration, Furnishings and Equipment-----	150
5. Exterior and Grounds-----	150
Total-----	1000

I. The Sanctuary and Facilities for Public and Private Worship

It is suggested that the following points of excellence be estimated on the basis of their relative importance. Fix a score point for each item to make a total of 300 for this section of

the building. The Bureau of Architecture will be glad to recommend books on worship for reading and study before making an estimate of the sanctuary.

a. Entrance lobby or vestibule.

1. Gives an impression of welcome and cheerfulness.
2. Well lighted and heated.
3. Provision for wraps, overshoes, hats, etc.
4. Seats for latecomers.
5. Literature rack and visitor's register.
6. Mirror.

b. The Main Sanctuary.

1. Gives an impression conducive to worship and devotion, inducive to prayerfulness and quiet. Inspiring.
2. Level floor, straight aisles.
3. Center aisle for processional, weddings, etc.
4. Has a focal center or object of chief attention. The high purpose of the room clearly defined.
5. No conspicuous organ pipes or other obtrusive fittings or objects.
6. Choir does not face audience when seated.
7. Definite provision for: The worship service, Preaching, Reading the Scripture, Prayer (kneeler?).
8. Complete and suitable equipment for all the sacramental services. List in detail. Communicant's rail, kneeler, etc., where required. Baptismal equipment, etc.



Can Your
Church Building
Stand An
Examination



CHOIR AND CONSOLE

PRELUDER

Pastorale	Kullak
Berceuse in G	Heurter
Pastorale	Yon
The Swan	Saint-Saens
At Dawning	Cadman
Vision	Rheinberger
Morning Hymn	Lange
A Salutaris Hostia	Guilmant
Souvenir	Gillette
Melody in G	Widor

OFFERTORY

Awakening	Engleman
Calm As the Night	Bohn
Sketch in F Minor	Schumann
Adagio Triste	Yon
La Harp Celeste	Grey
Prayer	Bonnell
A Cheerful Fire	Clokey
Chant d'Amour	Gillette
Andante Religioso	Smith
Berceuse	Dennee

ANTHEMS

When O'er the Steep to Olivet	Mauder
Ride On	Scott
Lift Up Your Heads	Hopkins
Fling Wide the Gates	Stainer
Beneath the Cross	Brackett
Awake Thou That Sleepest	Maker
By Early Morning Light	Dickinson
I Am the Resurrection	Kinder
Christ the Lord Is Risen	Day
O Death, Where Is Thy Sting	Lowden

POSTLUDES

Benedictus	Alock
Tollite Hostias	Saint-Saens
Maestoso	Dubois
Postlude in D	Tritant
Triumphal March	Verdi
Festival Ode	Seifert
Lento	Kroeger
Gothic March	Toschini
March in B Flat	Duncan
Minuet	Carnall

9. Acoustics—no echo, easy to hear in all parts of the room.
10. Clean, suitable floor and floor covering.
11. Organ or other instrument adequate and in good repair.
12. Heating silent and adequate.
13. Ventilation—adequate, easily operated.
14. Lighting adequate, well distributed; no glare; special fixtures for choir and pulpit; dimmer equipment; color effects.
15. Book racks. No books, papers or equipment out of place.
16. Windows—conducive to worship, well-designed, non-glaring, in good repair.
17. Symbols and other works of religious art and aids to worship.
18. Decorating and painting, well designed, simple, well chosen colors, good condition.

19. Special provision for storing communion equipment.
20. Rooms protected from sounds from other rooms and from the outside. Not disfigured by folding doors, especially not at the sides. Protected from use for other than worship services. Always open for private worship and meditation.

c. Chapel and Other Worship Rooms.

1. Chapel suitably arranged and fitted for mid-week worship services, young people's meetings, special communion services, etc.
2. Church school rooms that are used for worship provided with a chapel-like platform, communion table, lectern or reading stand, symbols, etc.

Score _____
(300 if satisfactory.)

(THE CHURCH SCHOOL, Teaching, Learning, and Practicing the Christian Life, will appear in the April issue. The article will discuss the Building and the Equipment on the basis of 25 points.)

CHURCH METHODS

The Cover Illustration

Ministers who appreciate the significance of Church Advertising as a phase of Home Missionary work, are often handicapped by lack of technical knowledge in the routine of preparing layouts, writes Morton J. A. McDonald, Oakland Tribune, Oakland, California.

The illustration on this issue of *The Expositor* is a reproduction of the Easter illustration, designed by Maida Lindberg, and used by the Oakland Tribune on its Easter Edition.

Nearly 20 years ago the Oakland Tribune began the regular publication of a Saturday Church page, and 14 years ago, began the special Easter and Christmas editions in color. The major denominations each take a page in the special editions. The commercial promotion division designs some over 200 individual layouts for individual Churches, which gives the ministers opportunity to concentrate upon the subject matter of the advertisement.

The outstanding quality of Oakland Church Advertising is undoubtedly due to the effect on the general public of these religious supplements in color at Easter and Christmas time. Mr. McDonald says, "The Tribune has demonstrated to the ministry of Oakland that the American public is not antagonistic to religion, merely prone to procrastinate, and nothing compels action like repeated, well-prepared publicity." To the Oakland Tribune, and to Mr. McDonald, *The Expositor* is indebted for the privilege of reproducing Maida Lindberg's Easter illustration.

Why not send 10c in postage to the Oakland Tribune for a copy of this year's Easter Edition for study and comparison with your local papers?

Mental Housekeeping

Lack of mental housekeeping is the average minister's greatest enemy, and this bit of philosophy is here offered for your personal help.

The Lesson of Broken Pegs

"For indeed the mind . . . is like a cupboard whose pegs have rotted, and the happenings of the years lie muddled as the clothes would on

the floor of such a closet." This sentence struck my fancy as I read Norah Loft's "I Met a Gypsy." What one of us has never had such an experience? A pole has broken and the closet floor is one pile of clothes—jumbled and wrinkled. Things somehow accumulate in a clothes closet—this, in need of remodeling, that, too good to throw away, and the other, which we save hoping it may come back in style! I know, for I have gone over the whole line of them and wished I had the reckless good sense to put them all into the Goodwill bag. And then a rod slips or a pole breaks and what confusion!

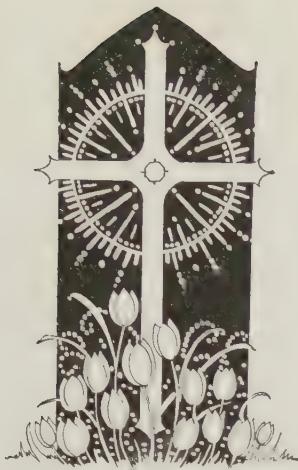
One day such a spill happened in my own life as it may have happened in yours. About me came tumbling the outworn ideas, the secondhand beliefs, the half-hearted convictions, and the wobbly determinations! I scarcely knew where to turn; surely I had not been holding on to these wrinkled, distorted conceptions! But here they were—little jealousies, envious thoughts, selfishly narrow ideas, conceited notions, foolish questionings, and empty alibis. Not any one alone could have made the trouble; the weight of the accumulation was too much. I had waited too long to sort them out.

Foolish housekeeper of the mind and heart! Will I learn with this one lesson? Can I be depended upon to cast out the useless, to save the good and remake it into the best? This rather homely thought challenges me—things didn't look so dilapidated then in the semi-darkness of the closet but when I am forced to bring them into the light they make me ashamed. And so I pray that I may not give up and hang them back as they were.—*The Lady with the Pencil* in *The First Methodist Herald*, Los Angeles.

Fanny Crosby Anniversary Service

March 20 is Fanny Crosby Anniversary Day, and special "Hymn Services" are in favor with all congregations. You can secure a detailed responsive program and a Fanny Crosby Pageant by writing to the Fanny Crosby Memorial, 150 Fifth Avenue, N. Y. C.

The story of this blind singer, spending her life praising the Lord, is of never-ending interest.



Robert E. Speer—*The Meaning of Christ to Me.* Revell. \$1.50.

Burnett Hillman Streeter—*The God Who Speaks.* Macmillan. \$1.75.

Evelyn Underhill—*Worship.* Harper. \$3.00.

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An Easter Story "When Pilate Heard the News"

Roy L. Smith, Pastor of First M. E. Church, Los Angeles, offers this six-page brochure for the use of pastors in their Easter programs. There is no price given, but a postal card addressed to Dr. Smith will probably bring immediate response.

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est to people in all walks of life. The general temper of the present-day human requires a revival of the spirit shown by Fanny Crosby.

Books for Lenten Reading
Chosen by Dr. E. Stanley Jones

John C. Bennett—*Christianity and Our World Association.* \$0.50.

Walter Russell Bowie—*The Renewing Gospel.* Scribner. \$2.00.

Hornell Hart—*Living Religion.* Abingdon. \$1.50.

Karl Heim—*The Church of Christ and the Problems of the Day.* Scribner. \$1.75.

E. Stanley Jones—*Victorious Living.* Abingdon. \$2.00.

Rufus M. Jones—*Some Problems of Life.* Cokesbury. \$2.00.

Rufus M. Jones—*The Testimony of the Soul.* Macmillan. \$2.00.

Toyohiko Kagawa—*Brotherhood Economics.* Harper. \$1.50.

Winifred Kirkland—*As Far As I Can See.* Scribner. \$2.00.

Kenneth Scott Latourette—*Missions Tomorrow.* Harper. \$2.00.

Henry C. Link. *The Return to Religion.* Macmillan. \$1.75.

Halford E. Luccock—*Christianity and the Individual.* Cokesbury. \$1.50.

John Macmurray—*The Structure of Religious Experience.* Yale. \$1.50.

W. Russell Maltby—*Christ and His Cross.* Abingdon. \$1.50.

Basil Mathews—*Shaping the Future.* Abingdon. \$1.00.

Kirby Page—*Living Courageously.* Farrar & Rinehart. \$1.00.

Ralph W. Sockman—*The Paradoxes of Jesus.* Abingdon. \$2.00.

The Simple Gospel

Some years ago, Bishop McDowell of the Methodist Church, became weary of mention of "preaching the simple Gospel." He said, "No man who does not have the brains and disposition to think should enter the ministry. The so-called simple gospel sermons, the boast of many preachers, usually contain nothing more than pious commonplaces and intellectual mediocrity and drivel. The expression is often used to excuse intellectual nakedness and destitution. A good question for any preacher to ask himself is: Would you go to church to hear the kind of sermons you preach, if you did not have to do so?"

More recently, a prominent minister observed, "The wonder is not that people stay away from church, the wonder is that they come, considering the type of sermons that are preached."

•

The Word of God Is Powerful

An article on "Advertising the Sermon" in a denominational paper, elicited this comment, which contains food for thought.

"Advertising the Sermon" was very helpful. However, I was not a little surprised that the able preacher did not suggest the immense advertising value of publishing his text: "The word of God is powerful."

I have always published my texts and find nothing better. Besides their magnificent drawing power, there is a quaintness of phrase, a freshness of statement that none but a genius can approach. Tomorrow, I shall preach from the text, "And why call ye me Lord, Lord, and do not the things which I say?" My sermon is introduced and half preached by the giving of the text. These words of Jesus have a tone of authority that arrests attention.

How could I make a more attractive theme than is given in the Master's words? "Saying and Not Doing," "Lip Service Only?" "Our Deeds Should Equal Our Profession of Love," "Will a Man Get to Heaven by Belief Only?" "The Master Calls for Doers." None of these is

half so appealing as the simple words of Jesus. "Why take the husks when the kernel is at hand?"

I ran over the 200 church advertisements in today's Times. Not once is the name of Jesus found; not a single sentence of His teachings is given. The nearest thing to a Christian theme is this: "The Transforming Power of Christ." This also is the only place where the word "Christ" appears. Yet we wonder why New York churches are thinly attended. "New York is the graveyard of preachers." I wonder if they do not bury themselves by their smart, man-made themes. Here are some of them: "Retrospect and Prospect," "Happy Thought Good," "One More Chance," "A Wireless World," "Illustrations of Progress," "Cue, Freak or Friend?"

I called on an old lady once who was deaf and had never heard me preach. She seldom went to church. "You know," she said, "the first thing I look for in Saturday's paper—it is your text. I get so much good from them I look them up and then wonder what you said." I found many, and continue to, who tell me the same thing.

In discussing the tendency of many preachers to use the advertising space for their photographs, the sermon title, and hour of service, a by-stander called attention to the absence of all mention of general worship service in most Church Advertising pages; but let us quote: "Many ministers think they can compete with radio and motion pictures by *starring* themselves in the feature. People go to such to worship God, they go to pictures to worship the picture star, and tune in a radio program because they like the feature."

Collecting Pledges, "The Magic Pin"

Possibly the financial secretary of your church can make use of the idea in the following letter which was sent out with a common pin stuck in the letter head near the salutation. The letter read:

"Gentlemen:

"Here's a pin.

"Looks a good deal like any other pin—doesn't it?

"But this isn't an ordinary 'common or garden variety' pin. It is really and truly a magic pin.

"It will relieve you of a lot of bother and us a lot of worry. It will set you square up with the other fellow—so be careful and don't lose it.

"Better be sure of it and play safe, for it is the pin you will want to use to attach your check to this letter in payment of the statement enclosed.

"Thank you for the check. No charge for the smile we hope to get out of this little letter.

"Yours expectantly,

"P. S.—Please hurry. We want to use the magic pin on another fellow."

Absentees Are Sent For

"Ours is a thoroughly organized Church," volunteered a young layman from a Chicago Church. "That means each member has something to do in the Church program. Each member's needs are looked after, that means each member is interested in seeing that goals are met. In other words, there's something doing in our Church!"

"Sure, members cool off, and slip-up on some things, but we keep right after them and let them know that we miss them. Sometimes people stay away because they have bad luck, lost money, or are sick. Then they need us, and we make it a point to be on the job. Missionary work is needed right here among our own organized churches. If a child is absent from Sunday School, the members of the class call up, write, and visit the home. The teacher writes or calls. If there is sickness, the class members stand by. If a member of the choir is absent from rehearsal or service, we don't wait a week to see if next week will bring them. We go there in a body right after the absence occurs."

A "Look-Out" Committee

"At the fall Rally in our Church," writes a Sunday School Superintendent, "we formed a 'Look-Out' committee, with full power to act in cases of absentees. I mean absentees from any Church program or Sunday School session. Also, they receive all tips about possible new members, and if they cannot call themselves, they choose someone from the list of volunteers registered at the Church. Does it WORK?? It works so thoroughly that we have already acquired a full register of birthdays, wedding dates, etc., and we are forming a group to contact even these and plan for their observance. People need to feel that someone cares. People who are lonely and friendless, in addition to being harassed cannot be happy."

Read the Following

1. Preparing Young People for Church Membership.
2. The things that are Caesars'. A Lenten Play.
3. A Dramatic Calendar for Churches.
4. More Devotional Practices for Discouraged Teachers.

All are found in the February issue of The International Journal of Religious Education, 15c, 203 North Wabash Avenue, Chicago. Unless you find something unusually effective in stimulating devotional practices, secure a

copy of "Practicing the Presence of God" by Brother Lawrence. This small booklet of 15 pages, regarding devotional life is priceless in its fervor and simplicity.

Humorous Stories for Speakers

Tearing the hair will not produce a story when it is needed, but having a booklet at hand from which to select a story to suit the need may save a situation for you. We have secured a limited number of copies of "Unaccustomed As I Am," a booklet of 64 pages, and you may have one for 25c. The stories are up-to-date, and of acceptable standard, collected for speakers.

Moody Centennial

"Is this society a good society? Then maintain it. Keep it up."

"Many men are not willing to get into debt themselves, but they will let the Lord's work suffer."

"Now if you want a good appetite and if you want to sleep well, I'll tell you what to do, and around a check for the work of the Lord."

These are quotations from the great evangelist, Dwight L. Moody, whose matchless message and power for Christ are so much needed in the present time. We can recapture some of his enthusiasm and some of his power by studying his methods and his message. When we are told that 12 countries in the world have had religion and worship banished from their corporate society, through dictatorial power, we have need to stand up for the Cross and its meaning to present civilization. Incomprehensible sums are being collected for propaganda against Religious activities. There should be no question in our minds regarding the need for conscientious support of all that relates to the Christian Church, including the very important religious publications, both denominational and inter-denominational.

Albert Pike said in 1834:

The only true danger is that the people may become too carefree and careless, that they may indolently yield up their power until it be used against them, for even the great when numbering may be fettered by a pygmy. It is against this danger only that we have to guard most jealously and watch with most careful circumspection."

Burying the Fiddle

Among the foreign-born citizens of Cleveland, the young people hold a "fiddle burying" ceremony each year, prior to the beginning of Lent, during which time they refrain from cer-

tain forms of social entertainment. The custom was brought from abroad, and is a hilarious farce. The instruments to be put to rest during the Lenten season are dressed in black, candles are carried by the mourners, and all talent in the group is drafted to make the program a success. After Easter the instruments are brought forth again and pressed into service.

Bibles for New Members, for Confirmation Classes

Catalogs may be secured, without obligation, from the following companies who supply Bibles:

Oxford University Press.

World Syndicate Publishing Co.

Harper Bros. (Moffatt.)

B. B. Kirkbride Bible Co.

National Publishing Co.

A. J. Holman Co.

Macmillan Co. (Goodspeed.)

University of Chicago Press. (Weymouth.)

John C. Winston Co.

W. A. Wilde Co.

John A. Dickson Publishing Co.

Bethel Publishing Co.

Bible Institute Colportage Association.

Pentecostal Publishing Co.

Library Losses Through Floods

Many ministers have lost their pulpit libraries through the recent floods, and while we have already secured the names of many of them, we shall welcome the names and addresses of any known to readers of *The Expositor* to be in need of books and other reading matter. All names will be checked through authorized sources, as promptly as they are received. A minister without inspirational reading matter is handicapped beyond comprehension, and needs the help and prayers of his fellow-ministers.

Courage

Courage was never designed to show;
It isn't a thing that can come and go;
It's written in victory and defeat,
And every trial a man can meet.

It's part of his hours, his days and his years,
Back of his smiles and behind his tears.
Courage is more than a daring deed,
It's the breath of life and a strong man's creed.

—Selected.

THE PULPIT

IMMORTAL LOVE

HOWARD MELISH

"We know that we have passed from death unto life." I John 3:14.

THE earliest literature outside the New Testament, which witnesses to Christianity is the letter of the younger Pliny to his uncle or patron, Trojan, who was Emperor of Rome. The young man was writing about affairs in the provinces of Asia where he was acting as Governor. He tells the Emperor that a sect has appeared there who called themselves Christians after a certain **Christos** who had been executed some time before in Syria. "These foolish people," he wrote, "think they are immortal; they go to their death as to a triumph and no threat of punishment has any effect on them." What an illuminating observation that is from the pen of that Roman about the year 112!

The words of our text are taken from a letter which was also written in the province of Asia. The author knew more about Christianity than the younger Pliny knew because he was one of those Christians. He could, therefore, see the sect from the inside, whereas Pliny could see it only from the outside. And the interesting thing is that this letter corroborates Pliny's letter. It shows that Pliny was a true observer and reported the facts accurately so far as he knew them. Those foolish Christians actually did believe that they were immortal and went to their death as to a triumph. Meanwhile they lived as immortals. Pliny has written that those Christians bound themselves with an oath not to commit crime, not to commit theft, robbery or adultery, nor to break their word, nor to deny a deposit when demanded. This Christian whose name is John, the Seer, put the same thing positively. He described the Christians as unselfish people who thought of others, shared their possessions and performed good deeds. "We know," he wrote, "that we have passed from death unto life because we love."

I

You believe that, so do I. Love is immortal. Believe it? We know it. Death hath no dominion over love.

We *know*, we do not hope, we do not believe we do not expect. We *know* that in so far as we loved, we continue to love and shall always continue, measure it in time or in eternity. We know that we have passed from death unto life because we love. In the words of the Psalmist we may confidently say of all who love: "they go from strength to strength and unto the God of Gods appeareth every one of them in Zion."

II

Plato uses the word "know." He says that the thing we call love is like the thing we call the good, or the beautiful, or the true. We today think of them as ideals which we set before ourselves as something we are to strive to realize. Plato says they are present realities not ideals; they are already realized in the eternal or Spiritual world. He described Socrates as claiming citizenship not in Athens but in the city of the good, the beautiful and the true. St. Paul doubtless had that idea of Plato in mind when he said our citizenship is in heaven, which is the Christian name for what the Platonist called the *cosmos noetos*. All who reason this way, from Plato in ancient Greece to Josiah Royce in 19th century America and Dean Inge in 20th century England, use the word "knowledge." *We know that we have passed from death to life because we love!*

John, the Seer, also uses the word "know," but on another ground, not philosophical but religious. Where Plato used the *cosmos noetos* John used "God." Where St. Paul used "heaven," John used "God." "God," he said, "is love. God in him. Love is of God and everyone that loveth is born of God, and knoweth God." We moderns, especially in this day of the mechanistic philosophy—as irrational a philosophy as

WHAT MANNER OF MAN?

T. L. STEPHENS

A COMPANY of men one day climbed into a boat on the Sea of Galilee and pushed away from the shore, and soon were in the midst of a tempest, with waves filling the boat. They went to Jesus who was asleep and awoke him, saying, "carest thou not that we perish?" and he said, "Why are ye fearful?" and to the wind he said, "Peace, be still," and when there was calm, the men marveled, saying, "What manner of man is this?"

This question comes down the centuries. We are confronted with it today. In a world of storm and tempest, in a world of strife and floodshed, in a world of selfishness and sin, riven by tempests of human passion, and overwhelmed by waves of confusion, we still wait the word of the Master, "Peace, be still." Does he ask, "Why are ye fearful?" and o we marvel, "What manner of man is this?"

Let me answer the question, so far as I can answer it, by saying—

. He is a unique man.

(a) He is unique in his historic character. That is, he stands alone as the unique figure of time. No one ever wrote Matthew, Mark, Luke and John about any other individual. Nor do these Gospel records merely describe a historical character. There is more than history in the records. There is a portrait of a person whose personality transcends history and becomes the transforming power of our lives.

(b) He is unique in his universality. From

every nation, from every condition men rise up to say that Christ cleanses their hearts and meets the deepest needs of their lives. His ministry in Galilee and Judea was definite and concrete, every detail of which seemed to be for Jewish life; yet we are struck by a sense in him of universal meaning for his life. He said, "I am the light of the world," "I am the way," and when I read such words, it seems as if he had sent his voice across the seas and across the centuries to me.

(c) He is unique in his sinlessness. The best of men feel deeply the sense of sin in the soul, and confession is ever on their lips, but never on the lips of Jesus. The essence of his personality was the very thing which humanity lacks—sinlessness. This fact is simply fathomless in its meaning for us.

II. He is a timeless man.

No century can claim him for its own. He truly belongs to the ages. The great men of earth were great only for their own time and locality. Remove them from their peculiar environment and they would remain in obscurity, but Jesus is unlimited by time or place or race. All traces of his nationality, all signs of the Oriental sky fade away, and he who is a fact of ancient history becomes for us a present reality, transforming our lives. In fields of Revelation he walks "among the lampstands," active in the churches, "with eyes like a flame of fire." He rides across the centuries as

ever afflicted the mind of man—we moderns have identified God and the universe; we think God cannot exist apart from this universe, that there is some reciprocal relation between two independent realities, one God and the other the universe. Not so thought John nor the best thinkers in our own day. The visible universe is sacramental, derivative. God alone is. I am that I am.

Though earth and man were gone,
And suns and universes ceased to be,
And thou wert left alone

Every existence would be in thee.

The reality called love is better called God. or God is love. If you share love you share God, if those you loved shared love, they shared God. And since God is God we know that they and we have passed from death unto life because we love.

Conclusion

Robert Ingersoll stood beside the body of his dead brother and compared life to a narrow vale between the cold and barren peaks of two eternities. "We cannot look," he said, "beyond the heights; if we cry only echoes answer. From the voiceless lips of the unreplying dead comes no word. But overhead in the night, hope sees a star and listening love can hear the rustle of a wing." If Robert Ingersoll could say that of his own heart beside his dead brother, what shall you and I say of our hearts beside the living brother Christ? Not the rustle of a wing, not the star of hope in a dark night, but the radiance of a great assurance is ours. We know that we have passed from death into life because we love. I am the resurrection and the life, said the living will, immortal love, he that believeth in Me though he were dead yet shall he live; and whosoever liveth and believeth in Me shall never die.

THE EMPTY TOMB

M. G. GOSELINK

"For He is risen as He said."
Matthew 28: 5-7.

THERE has been only one sad Easter morning in the history of the world—that is the early part of it was a time of sadness for the disciples; for as far as they knew their Lord was still in the tomb. Perhaps they remembered the taunts of the crowd at the crucifixion scene, "He saved others, himself he cannot save," and were beginning to have grave doubts as to the possibilities of the resurrection.

The two Marys with hearts filled with love for the Saviour, did not expect to find the tomb empty for they came with ointments and spices in order that they might properly prepare the body for its last resting-place. At daybreak these two women hastened from the city of Jerusalem following the pathway which the Saviour trod to Golgotha. They asked one another, "Who shall roll away the stone?" As they approached the grave they saw that the

stone had been removed from the mouth of the cave.

What a surprise for the women! Still, they were filled with fear. But the angel turned their fear into joy and rejoicing with the words, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead."

How eagerly they looked into the tomb. Yes, it was empty. There was the linen, but the body was gone. "Behold he goeth before you into Galilee; there ye shall see him," the angel added. What a message to cheer the hearts of those devout women. How eagerly did they run to tell the disciples, "He is risen; he is risen."

That is the Easter message. The tomb

"King of kings, and Lord of Lords." Today he confronts our generation as the "Living One," "who was and who is and who is to come," "The same yesterday and today and forever."

III. He is a persistent man.

Crucifixion and burial did not get rid of him. Persecution of his followers did not rid the world of him. Down the pathway of the centuries he comes to confront every living generation with himself in such a living personal way that they cry, "What manner of man is this?"

The feeling of this experience is sensed in Browning's words,
"That one face, far from vanish, rather grows,
Or decomposes but to recompose,
Becomes my universe that feels and knows."

The Man of Galilee has become an ever-present person as well as the motive power of character. That the risen Lord was in personal intercourse with his disciples is certainly the belief and experience which rallied and created the Christian Church. This experience has been the sustaining power of the Christian life in all subsequent time. The vision of Paul is but one instance of the continuous experience of the presence of Christ, which has been the most precious discovery of the Christian life. Said Jesus,

"If any man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

Nor did he speak without authority, leaving his gracious words optional. On the contrary he spoke with inescapable finality, saying, "Everyone therefore that heareth these words of mine and doeth them shall be likened unto a wise man that built his house upon the rock . . . and doeth them not shall be likened to a foolish man who built his house upon the sand . . . and it fell."

But Jesus is not even asleep in our statecraft today. The leaders will not admit him. We sorely need him to speak, "Peace, be still" to the troubled world. But what can we do about it? "Why are ye fearful?" "What manner of man is this?"

Because of what he is, he can give the word of command, and he must and he will. "Why are ye fearful?"

Some time we shall be able to say,

*"Master, the terror is over,
The elements sweetly rest."*

Until that day shall come, may the Master of all time and the Lord of all men calm our fears and guide our ships to the port of peace.

empty. "Come, see the place where he lay." The angel said, "Fear not." When Christ was born in Bethlehem angelic hosts also preceded their anthems with these glorious words. "Fear not" came the announcement to the shepherds, "for behold I bring you tidings of great joy which shall be to all people." And now comes the "Fear not" at the empty tomb which is added proof that this Jesus who was born in Bethlehem is the real saviour of the world—the Messiah.

The resurrection is the sign and seal of His saviourship. He conquered death, and is thereby fully qualified to save His people from their sins. The final proof of His Divinity has been put upon His claims, as Paul says of him, "Declared to be the Son of God with power, by the resurrection from the dead."

Today we praise Him for the accomplished act of vanquished sin, conquered death, and the assurance of immortality.

He vanquished sin. It no longer had dominion over Him. He rose again in order that we might conquer it for us.

The blackness of sin had settled down upon us as a night without moon and stars. We were wandering in error, groping blindly. Our souls did not respond to the nobler, higher impulses. We were dead in trespasses and sins. Then came Jesus who put new life into our veins. He said, "I am come that they might have life, and that they might have it more abundantly. Be of good cheer, for I have overcome the world."

The life more abundant is based on belief in Him. Not an intellectual creed or dogma suited our individual fancy, but in a vital belief in Jesus Christ as a personal Saviour from sin. He freed us from the power of sin; and as all death is the result of sin, He also saved us from death.

"He is not here but is risen." The grave could not hold Him. He burst the bars of death, and conquered all His foes. He arose, even as He said. He defeated Death, and has taken away the terror of the tomb. Why therefore should we fear death?

The story is told that a chamber in a certain house was reputed to be haunted, and the family regarded it with terror. But one night the father determined to sleep in it himself, and coming forth the next morning all safe and sound, laughed away the fears of his children. So our Lord entered the grave, and slept among the dead; but in the morning He awoke forth and said to the affrighted ones, "Hail," and the gloomy chamber is divested of its terror.

Yes, "Death is swallowed up in victory." We can shout in triumph this Easter Day and shout exultingly, "O death where is thy sting; O grave where is thy victory? The wages of sin is death, but the gift of God is

eternal life through Jesus Christ the Lord. Thanks be to God which giveth us the victory." The empty tomb is our pledge of victory.

This does not mean that our bodies shall not experience the narrow confines of the tomb. It tells us, however, that spiritual death has been done away with for all those who die in the Lord. It is the assurance of immortality which is the vital thing.

The risen Christ said, "Because I live, ye shall live also." We all crave life—eternal life. We can have it because He obtained it for us by His resurrection. He assures us of it. "I am the resurrection and the life; He that believeth on me, though he were dead, yet shall he live. And whosoever liveth and believeth on me shall never die."

A vital faith in the Living Christ makes that immortality our own. It cannot be secured by purchase, or through good works. "Only believe, and your soul shall live."

"Oh day of Resurrection, Earth tell it all abroad,

The Passover of gladness, the Passover of God. From death to life eternal, from this world to the sky,

Our Christ hath brought us over, with hymns of victory."

This is a day of great rejoicing; of gladness; of happiness; of lavish display of flowers; and of floods of beauteous harmonies: we would not have it otherwise. But to what purpose is it if we limit our spiritual demonstrations to this church festival and holyday? Has it more than a passing interest for us? Does it mean more than a Spring holiday or a variation from the usual Sabbath days? Does it mean a real celebration of passing from death into life for you, or is it merely a thrill of pageantry? God grant that it may mark the epoch of a new life.

This is the test of your immortality, "If ye then be risen with Christ, seek those things which are above." HE IS RISEN AS HE SAID.

PALM SUNDAY

"On the morrow a great multitude that had come to the feast, when they heard that Jesus was coming to Jerusalem took the branches of the palm trees and went forth to meet him, and cried out, Hosanna; Blessed is he that cometh in the name of the Lord." John 12:12.

Palm Sunday is a day of joy in all churches, a day of music, palms, children, noble resolves and confession of faith, an attempt to reproduce the mood of the first historic Palm Sunday, when Jesus Christ rode into the city. His followers proclaimed him King, paying homage with branches of trees and clothing strewn into the street for him to walk upon.

For Jesus, Palm Sunday had a greater sig-

nificance, He was on His way to Calvary. His joy came as a result of the assured fruits of His own sacrifice and suffering. For He knew that "except a grain of wheat fall into the ground and die, it abideth by itself alone, but if it die, it bringeth forth much fruit."

—Wm. Rothenburger.

Events centered around great souls are never mere accidents in history. Greatness always transfigures circumstances and relates itself to life imperishable, and this is so with all events related to the Son of God.

I speak of that truth which lived and moved behind the whole ministry of Jesus, and in its last week broke through the concealing partition of human flesh and senses. I could not speak of anything else, for the times indicate, the troubled, restless moods of the people indicate, the state of the Church indicates that the vital, transforming truth has been forsaken—I speak of the possible close and eternal fellowship with God.

The human life of Christ, Who revealed the Father, taught us how near God's grandeur is to our dust. He rarely spoke of Himself other than the Son of Man. He was tempted in all points as we are, and touched with a feeling of our infirmities; He blessed children in His arms, longed for the love of His fellows, fed the hungry, healed the sick, gave comfort to the sorrowful, forgave sinners, showed measureless mercy, befriended the outcasts; rejoiced with them that rejoiced and wept with them who wept. "Not a sparrow falleth to the earth without the knowledge of your Father."

—Raymond L. Forman.

Matt. 21:1-9. General Allenby made his entry into Jerusalem, simply and unostentatiously. The Jewish Council of Jerusalem organized a procession of children who, with flags and palm branches and song, went to the British authorities to express their gratitude for the deliverance of their city.

How this modern event in general duplicates that great event of centuries ago! General Allenby, in the name of a king; Jesus Christ in the name of the King. The British General in all the symbolism of modern war; Jesus in all the simplicity of the Prince of Peace. The purpose of Christ's entry into the Holy City stands out in bold and striking relief in contrast to the failure of men to appreciate and appropriate that purpose.

Christ's entry into the Holy City predicates the *Christ of Royalty*. He came as the Messiah, the Helper, the Saviour. His program was in keeping with His purpose.—Charles Dapp.

Jesus Christ does not ride into our cities today as He did into Jerusalem centuries ago,

but He gives us every opportunity to declare Him King, to sing our songs of joy over His Presence, to give our all for His sake.

Gilbert K. Chesterton says, "Christ is on the earth today, alive on a thousand altars and while he does not walk among us in flesh and blood form, He solves our problems exactly as He did when He was on earth in the ordinary sense. He solves the problems of the limited number of people who choose of their own free will to listen to His message of Salvation."

Palms belong to the high and adventurous enterprises of life. We hold up the palm as the symbol of the Christian faith and hope. That palm has always advanced through strife and confusion, coming forth victoriously through many a darker time than ours, the symbol of Christian idealism. An ideal, by its very nature, must always be fighting for its realization, and the light of it always falls upon something to be challenged and subdued, or realized. When an ideal is realized, it may become a commonplace, and what it cost to win it be forgotten in the careless enjoyment of it.

It is only when it is militant and marching out for new conquests that it is an ideal. Yesterday, men suffered and bled and died for the things we accept as commonplace incidents in our lives. Our freedom of Church and State, our Constitutional form of Government, our personal privileges were once ideals so remote and dim that the longing could scarcely catch the vision of them through the hindering years.

Palms, as the symbol of Christian idealism, belong always to living issues. Faded palms of the past are not our concern. Christian palms are alive, they are militant issues of our times, overcoming hindrances to Christian achievement, that is their pride and glory. When the spirit ceases, when it asks no more than to sink itself to sleep amid comfortable and luxuriant surroundings, when it has no further mission than to rehearse the glories of the past, it will cease to be Christian.—Glenn Gaius Atkins.

Suggested Texts and Themes

Christ's Power to Save: "All power is given unto me in heaven and on earth." Matt. 28:18

Joy in Fulfillment: "The whole multitude the disciples began to rejoice and praise God . . ." Luke 19:37.

Palm Sunday as Decision Day: Matt. 21:1-11; Zech. 9:9-17; Hosea 10:12.

Christ Is King: "And the writing was, Jesus of Nazareth, the King of the Jews." John 19:16

Conversion: "Behold, the world is gone after Him." John 12:19.

Fervent Welcome: "Hosanna in the highest." Mark 11:10.

Our King: John 19:19. Matt. 21:1-11.

Jesus Enters Jerusalem and Foreshadows His Entrance into Human Hearts: Matt. 21:1-11.

Palms for Palm Sunday

Many Churches use the PALM for decorative purposes, as well as distribution among church attendants, in order to produce as nearly as possible the mood of the early Christians. Palms may be ordered from the following companies:

B. F. Baya, St. Augustine, Florida.

Cathedral Palm Company, St. Augustine, Florida.

Exotic Gardens, Miami, Florida.

The Kervan Company, 119-121 West 28th Street, New York City.

Write them for descriptive matter and cost, but do it early, as the palms will be cut within the next three weeks.

GOOD FRIDAY

Musical Service with Meditation on the Seven Words from the Cross

Organ, "We Would See Jesus," Mendelssohn.

Invocation, and Lord's Prayer in Unison.

Scripture Lesson, John 17:1-25 (*Responsive*).

Hymn, "Oh, the Sweet Wonders of the Cross."

Scripture Lesson, John 18:1-40 (*Responsive*).

Hymn, "In the Cross of Christ I Glory."

Scripture Lesson, John 19:1-22.

Silent Prayer (*Organ*, "Jesus Lover of My Soul.")

Meditation on First Word, "Father, forgive them; for they know not what they do."

Pastor, or visiting Pastor if Union Service. Three to five minutes.)

Solo: "In the Cross of Christ I Glory."

Meditation on Second Word, "Verily I say to you, thou shalt be with me in paradise."

Hymn (*Congregation*), "When I Survey the Vondrous Cross."

Meditation on Third Word, "Woman, Behold thy Son—Behold thy Mother."

Silent prayer, three minutes, then Hymn, Rock of Ages, Cleft for Me."

Meditation on Fourth Word, "My God, my God, why hast thou forsaken Me."

Hymn, "O Sacred Head, Now Wounded."

Meditation on Fifth Word, "I thirst."

Silent Prayer, for grace and understanding of the great love centered upon us.

Meditation on Sixth Word, "It is finished."

Prayer for God's Presence in this hour of consecration.

Meditation on Seventh Word, "Father, into thy hands I commend my spirit."

Hymn, "Lead Kindly Light."

Prayer of Thanksgiving for God's Atoning love.

Organ, "Nearer my God to Thee."

Benediction.

Suggestions for the seven meditations may

be gleaned from "The Saviour's Seven Sayings," by Harry W. Staver, page 258, March, 1934, issue of *The Expositor*.

Drama and Pageantry

"The Thirty Pieces of Silver," a Biblical Drama for Holy Week, by Carolyn Stanyon, may be copied from pages 382-385, March, 1933, issue of *The Expositor*.

EASTER

The Resurrection Story

Ernest H. Shanks, Pastor of Baptist Church, Lompoc, California, presented a service in pantomime with Scripture and music, as outlined on page 191 of April, 1936.

This service is suitable for presentation prior to the Easter Sunrise service, and may be made most impressive by using candle-lighting, which may be pointed out during the meditation as being symbolic of the spiritual life prior to the Resurrection of Jesus Christ, as compared with the sunrise during the closing part of the service.

Candles may be ordered in quantity from the Muench-Krueser Company, or the Will and Baumer Company.

The Easter Sunrise Service

Children from the Sunday School should be included in the plans for the service, especially should they take part in the singing and responsive prayers, as well as any dramatic part of the service. Several pastors report the use of evergreen sprays, and cut-outs of Crosses for anyone attending the service. The evergreen is symbolic of immortality, and may be obtained from any nursery. Ground laurel may be used also for decoration. The cut-outs of the Cross should be in white or Easter color pasteboard, each with a loop for fastening to the coat, or placed about the necks of children. These may be made from ordinary cover stock, obtainable through your local printery, or ordered from any of the Sunday School supply sources.

This service should be vital, as dramatic as possible, must not drag, and not last more than 45 minutes.

Texts and Themes for Easter Sermon

Easter Joy: "And they departed quickly from the tomb with fear and great joy." Matt. 28:2.

"Go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God." John 20:17.

Easter Victory: "Now is Christ risen from

the dead." I Cor. 15:20. God's acceptance of Christ's atonement.

"Thanks be unto God which giveth us the victory, through our Lord Jesus Christ." I Cor. 15:57.

"O Grave, where is thy victory." I Cor. 15:55.

The Resurrection in the Old Testament: "He, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption." Acts 2:31.

Promise of Heaven: "Today shalt thou be with me in paradise." Luke 23:43.

The First Easter News: "Mary Magdalene came and told the disciples that she had seen the Lord." John 20:18. (Draw picture of what this would mean today, with radio facilities and newspaper distribution. The Resurrection, the greatest story ever told to man.)

The Resurrection, The Anniversary of the Birthday of Hope

1. Easter, the anniversary of the birth of Hope.
2. Resurrection, a revelation to confirm the hope of the race.
3. Christian life and character the best proof of the Resurrection fact.
4. The Resurrection body recognized by its radiance, just as Christian character.
5. Christ's Resurrection of importance only as we, individually, permit Him to rise within our own hearts.

The Better Situation

Passing a house recently, we observed the sign, "to let." The owner had moved to a more desirable location, due to the results of his efforts to better his physical status in life. This is symbolic of the clay house in which we dwell today, and from which we are glad to escape as the effort of spiritual progress brings us nearer to God.

He First Loved Us

The Essence of romance. Here is New Testament romance that gets in behind stars and winds and seas and souls and whispers to every understanding heart, "you love because the Eternal Lover is love, and is everlasting love His creatures out of the depths up to the heights from which He continuously comes down to move the whole up to Himself.

—Frederick Shannon.

All true love draws the object of love closer, higher, purer, and makes it sacrificial, noble, and self-less. This is the essence of true love, God's love, and is reflected in all true Christians. There is no lack of drama and romance in the recorded association of God and man. It

is the yardstick by which all other deeds of dramas, love are measured.

Joyous Response to God's Love

Mrs. Spurgeon once told how in the beginning of their wedded life, Mr. Spurgeon was frequently obliged to be absent from home and she felt these separations as a heavy burden on her heart, though anxious never to be a hindrance to him in his work for God. One day her husband turned to her and said, "Do you think that when the children of Israel brought a lamb to the Lord's altar as an offering to him they stood and wept over it?" "Why, no, certainly not, for the Lord would not be pleased with a sacrifice grudgingly given," she replied. "Well," said he, "you are giving me by letting me go to preach the Gospel to sinners; and do you think he likes to see you cry over the sacrifice?"

Mighty Meanings of Easter

"Questioning what the rising from the dead should mean." Mark 9:10.

That resurrection has magnificent meaning not only for those immediately associates with Christ, but for all generations of man. This real meaning shames the world's attempt at Easter celebrations. To some it is a day of music and floral display, or personal adornment, and parades. The Bible presents Easter as a *POWER* in the actual being of man.

1. It means a miracle, in which we as individuals take part.
2. It means salvation, extended to us as individuals through the sheer love of God.
3. It means inspiration and victory for the hopes of man, it proves us akin to divinity, able to receive greatness through our own choice.
4. It means final judgment for each of us just judgment according to the plan of loving God.
5. It means Immortality, a death triumphant, knowing that we shall rise again.

Based on outline by Crawford Farnsworth.

She Hath Done What She Could

• A. F. HANES

Mark 14:8. "*She hath done what she could.*" Introduction:

Martha and Mary expressed gratitude in different ways: Martha prepared a good meal—Mary filled the room with fragrance of *Hosanna* oil. Compare former visit when Martha served and Mary "chose the better part." (Luke 10:42.)

Illust. Lover with box of candy or bouquet of flowers.

I. Mary's Act of Kindness.

1. The Act, Itself.
 - (1) Anointed the head and feet of Jesus.
 - (2) Filled room with fragrance.
2. Motive Prompting the Act.
 - (1) Love for Christ. (2) Gratitude for resurrection of Lazarus.
3. Criticism by Judas.
 - (1) Not honest (John 12:6). (2) Unwise to criticize charity of others.
4. Defense of Jesus.
 - (1) He recognized the motive of an act of love. (2) This is the Gospel.

II. Lessons for Today.

1. Lessons from Judas.
 - (1) False Estimates of Waste. Law fixes boundaries, but love has no boundary lines.
Example A. Law of Moses: "Thou shalt not" vs. The Gospel: "Love is the fulfillment of the Law."
 - Example B. Civil Law requires divorced husband to pay minimum alimony, vs. the sacrifice of loving husband and father.
 - (2) False Estimates of Charity. "Save and give to the poor," says Judas. He possibly excused his traitorous act on the same ground—he would give the money to the poor. "The gift without the giver is bare."
 - (3) Sin of uncharitable criticism. Martha had criticized her conduct on former occasion. Judas (John 12:4) and perhaps others, now.
2. Lessons from Martha and Mary.
 - (1) They gave the best they had. Martha served—this was her delight—Mary brought the bouquet, making the room fragrant as spring.
 - (2) They made their gift to the living.
Illust. A rose while living better than a cart load on the grave.
 - (3) Love finds joy in sacrifice. This the real spirit of Christianity.

Conclusion.

1. "She hath done what she could," a beautiful memorial for any life.
 2. We serve Christ now by serving others—
(1) "The poor ye have always with you." (2) "In as much as ye did it unto one of these, ye did it unto me."
- *

"To Whom Shall We Go?"

• **A. F. HANES**

John 6:67-68: "Then said Jesus unto the Twelve, will ye also go away? Simon Peter answered, Lord, to whom shall we go?"

Introduction:

It may be comparatively easy to turn away from Christ, but not so easy to answer the question, where shall we go?

I. Disciples compelled to decide the question.

1. They had agreed to follow Christ.
 - (1) Some heard John say: "Behold the Lamb of God," and followed.
 - (2) Some heard the call at seaside, and followed. "Lo, we have left all and followed thee."
2. Now they must decide once again. The way had seemed to be easy, but now difficult.
In fact, they were already leaving him in their hearts.
3. Later, they were compelled to again make decision.
 - (1) In the upper room—"Is it I?"
 - (2) In the Garden—"they all left him and fled."
4. In the end, their decision was right. They made good.
The Great Commission: "Go—Lo I am with you always." Eleven of them were faithful unto death.

II. We are compelled to decide the question.

To whom shall we go?

1. In deciding the important issues of life?
It is Christ vs. the world. (Peter's decision was Christ vs. Judaism.)
 - (1) Youth must decide in selecting vocation of life. Shall it be selfish or altruistic? Sensual or spiritual?
 - (2) Young people in building a home. Christian home, with beautiful life, love and Christian character or worldly home, with jealousy, wrangling, etc.
 - (3) Maturity must decide in meeting crises —sickness, poverty, etc.
2. In dealing with sin?
 - (1) To know the nature of sin. Christ reveals sin as sunlight reveals dust in the room.
 - (2) To know the forgiveness of sin. "The blood of Jesus cleansed from all sin."
3. In preparation for death and eternity?
 - (1) "The living know they shall die." How shall we prepare for it?
 - (2) The Christian knows that death is only an incident in life. "We know we have a building of God, eternal in the heavens."
 - (3) We know there are two ways and two destinies. Which shall we take? "Strive to enter in at the narrow gate."

Conclusion:

John Oxenham's poem: "The high way and the low way."

JUNIOR PULPIT

THE GREATEST HOUSE EVER BUILT

Arranged by Edwin Hamlin Carr
and Gordon W. Mattice

Lesson Two

The Court And Its Furnishings

(For directions and Lesson I, see Feb.
1937, page 81)

Boys and girls, last Sunday, you recall, we started our study of the Greatest House Ever built. Let us have a very quick review, for the benefit of those who were not with us last week. This House of Worship was built by the children of Israel, when they were in the wilderness. The purpose of this was so that God might come and dwell with the people.

Now this morning, we shall start our study of each part. Around the Tabernacle, the main building, was an enclosure called a court. This court was made by a fence. Posts were set up and white linen curtains hung around on them. When you go downstairs you will study this a little more in detail, but now we will notice that there were twenty posts on the South and North sides, and ten on the West. Notice that the East end was the entrance and there was a special curtain that hung here—it was colored red, purple, blue, and was of very finest linen.

There was just one way into the Tabernacle, and one way into the only Place. If any one wanted to get in, he had to come by this gate and door, or else climb over the fence. Doesn't that remind us of something that Jesus said?

"He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. I am the Door."

This is to remind us that there is just one way we have to get to God, and to Heaven, and that is through Jesus Christ, our Lord and Saviour.

Now in this court were two pieces of furniture. Not far from the entrance was the Brazen Altar, and that was most important. God had told these people that it was sin to break any of his laws, and there was to be punishment if they did; just as in our country now, if anyone break the law, steals, or kills, he must be punished. We must remember that God teaches us that it is a sin to tell a lie, to use foul words, not to honor our parents, and so on.

Well, these people did break the law, just as we do, but God provided a way by which they could escape the punishment. It was to bring an innocent, spotless lamb or other animal, and stand here at the entrance and confess their sin. Then the animal was taken in, killed on the altar by the priest, and burnt, and God accepted the animal's death in the place of the death of sinful man, and the one who had broken the law was forgiven. How glad the people must have been! And this reminds us of something that Jesus did for each one of us—about 1900 years ago He came to earth, and died on the Cross for your sins and mine—as our substitute. Christ took our sins on Himself, and suffered the punishment of death for us. If we accept Christ as our Saviour, our sin is forgiven, and we are God's children. How happy this should make us today.

The next piece of furniture was the Laver. After the worshipper had presented his offering, he next was to be cleansed, so was washed before approaching the holy place. This reminds us of the words of Jesus,

"Except a man be born of water and of the spirit, he cannot enter into the Kingdom of God."

God wants us to be clean in thought, speech

and deed, and He has provided the way—through Jesus—so that we can be so.

Next week we shall continue our study; and think about the articles inside the Tabernacle.

Lesson Three

The Holy Place And Its Contents

Boys and girls, this morning we continue our study of the Tabernacle built by the children of Israel, at God's command, while they were in the wilderness. Who can tell me where in the Bible we read about this? ("That's right—in Exodus, chapters 25 to 40.")

I hope that you will carefully read over these chapters, and that you are getting along well with the building of your model.

Just for the sake of those who may not have been with us when we started our study, let us briefly review. I will ask one of the boys to come to the platform and tell us about it. (A boy comes forward and gives the review.)

Now we come to the most important part of this whole matter—the Tabernacle proper, which was divided into two sections, and the larger one was called the Holy Place. There were three articles in this part.

1. The Golden Candlestick. This was made of pure gold, and had seven branches. Seven in the Bible is the number of perfection. Notice that no outside light was needed, just these candles. This reminds me of something that Jesus said about the darkness of the world. Who can tell me the verse I have in mind? (Let a child give John 8:12.) You will also remember from your Bible study that Jesus told his followers, "Ye are the light of the world." How important it is for us to shed light for Jesus. We are his lights in this world. We want to make sure that our light shines brightly for him.

The great meaning of the candlestick besides this, is told in the Old Testament, in Zechariah 4:1-6. The Lord here says that it is not by power (not by an army) but by my Spirit shall the kingdom of God come into the world. It was the Old Testament opposition to war.

2. The next article was the Table of Shewbread. Twelve loaves were on this table—one for each of the twelve tribes. This speaks of our need of daily Bread. You remember that Jesus said something about bread. In John 6:35 we read, "I am the bread of life; he that cometh to me shall never hunger."

3. The third article was the Golden Altar or the Altar of Incense. This was made of gold also. On this was a little fire, and the priests put pinches of incense, so that when the people came they smelled it, and also saw a cloud of smoke. This speaks to us today of prayer—

prayer ascending to the throne of God. Most of the prayers of people who are not Christian, are prayers of fear and begging; but when we are Christians our prayers are largely prayers of praise and thanksgiving, prompted by love for our Heavenly Father.

There is a verse in the Bible that I like to connect with the Golden Altar, and you will find it in the Book of Revelation, in the eighth chapter,

"And an angel came and stood at the altar, having a golden censer; and there was much incense that he should offer it with the prayers of all saints upon the golden altar which was before the throne."

Isn't that a nice verse—that tells us that our prayers are like sweet incense to our Heavenly Father?

So we see that these three articles were not there just by accident, but to teach the children of Israel and us, these important truths. Now as you go to your study period, you will read more about these, and put the articles in place in your model.

Lesson Four

The Holy Of Holies

Boys and girls, I hope that you look forward each week, as I do, to the time we have together, studying about the things that will make us better followers of our Lord. What a wonderful house it is that we are studying, because it tells us so many things we need to know about Christ, and our faith.

This morning we come to the most important part—the part for which all the rest was made. There was a curtain, called the Veil, which separated this part—the Holy of Holies—from the rest of the tabernacle. Into this part the High Priest went only once a year. So let us be very reverent as we approach this.

In the Holy of Holies was a box called the Ark of the Covenant. It was covered with gold, and on the top was the Mercy Seat. On it were two figures, called cherubim, which means "children." Isn't it fine to know that in the very holiest part there was something which reminded the people of children? Jesus loved little children, and when he was here on earth, he called them to his side that he might talk with them and bless them.

Between these two figures there was a light called the Shekinah Glory, and when that light was there the people knew that God was with them.

In the Ark were three articles, and they are most interesting:

First, there was the Table of the Law. This was the Ten Commandments, given by God to the people. When He gave them, you will re-

member that he told Moses that He expected the people to obey his laws. This speaks of God's Covenant.

Next, was the pot of Manna. You will read in Exodus 16:14-17 about this. As the people journeyed in the wilderness, they needed food, and each day, as a reminder that God was with them, they found a white substance, called manna, or bread, on the ground. The people ate this and were glad for God's loving provision.

This served to remind the people of God's promise of blessing.

The third article was a rod, which was most unusual. One day the people got into a fierce argument about who was to be the leader. Each one argued about it, the way boys and girls do sometimes when they are playing a game, and want to decide who is to be the captain of the team. God had a suggestion to make and it was this—each tribe was to bring a rod, with the name of their tribe on it, and the next morning the rod of the one who was to be the leader would have a bud on it. You can realize how excited the people were, and we can guess that hardly one of them slept that night, and early they went to see and it was Aaron's rod, so they accepted him as the leader.

Now you will notice something interesting—if we were to draw a line to connect these parts, we would have the sign of the Cross. All that we have been studying about the Greatest House is to point us to the Cross of Christ.

Lesson Five

Review and Conclusion

Boys and girls, this morning we conclude our study of the Greatest House Ever Built. I hope that you have enjoyed this and gotten as much from it as I have. Certainly it is to be hoped by now we:

1. Know more about the first house built by the Jewish people for God that He might come and be with them.
2. Notice that it teaches us, perhaps in a new way, the things we should know about Jesus, for this house, in all its parts, is typical of him. That is, it reminds us of what He was and what He came to earth to do.
3. Have a greater love for the Christian Church—our church—which continues the idea of building a house for God, that in it we may worship, study, and learn how to love and serve Him.

Today when you go downstairs you will complete your model, and then next Sunday morning we will have it up in the vestibule, where everyone may see it.

We conclude our study by putting two things in place:

First, the coverings. The Tabernacle was a "tent-like" building, and had to be covered over, and God gave directions about this. In Exodus 26 you will read about it. There were four coverings. The first was a beautiful cloth woven with many colors. The second was white, made of goat's hair. The third was one of ram's skin dyed red, and last, a badger-skin, which in bad weather, kept everything dry.

Looking just on the outside it would appear just to be an ordinary tent, but we, having studied what is underneath, know the beautiful and meaningful things within. If our hearts are pure inside, and are clean and beautiful, God always will dwell there, and it doesn't make any difference what we look like on the outside. That is, we may not be handsome or good looking. There is a passage in the Bible we should always remember—

"The Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart."

Second, to complete our model, we must put the tents in place. A great number of people travelled, and these were divided into tribes, and each had a name, just as there are a great number of Christians in the world, but belong to different denominations and each has a name. Each tribe had a particular place in relation to the Tabernacle. In the front, that is the East, were the tents of Moses and Aaron, and on each side, tents for the priests. These were Aaron's sons and grandsons.

All Aaron's relatives were called Levites, and God had chosen them to be in charge of the Tabernacle. No one but the Levites were allowed to touch it. They were to take it down, carry it, and put it up each time. There were three branches of the tribe of Levi, and they camped along the sides. On the South were the Kohathites, who had charge of the furniture. Next were the Gershonites, who took charge of the curtains. They were on the west side. Then, on the north side were the Merarites, who had charge of the posts and boards. We may read all about this in Numbers 3:23-27.

Besides these, of course, were the other tribes, and three camped on each side. When we put our tents in places, then the model we have made will be complete.

Now that it is finished, everything in its place, it looks lovely, doesn't it? How wisely it is all arranged. In the very center is the house of God, where He dwelled, and around Him in perfect harmony and order were his people grouped, each in his own place, under his own tribe standard, each doing the work appointed.

And so today, God's people, each under his own standard, that is, the denomination to

which they belong, should have God at the center, and in harmony and order rally about Him for the work that is to be done.

There were three classes of people, Priests, Levites, and the people, or we may title them—Worshippers, Workers, and Warriors. Within the Tabernacle itself only the Priests worshipped, not that they were the only ones who did, but they represented the people. Then the Levites were the workers, they did all the work needed to be done. Then the tribes were the warriors. They protected the Tabernacle.

Thus we see that this church in the wilderness was a worshipping, working, and warring church. So should the church today be. Worship-

ping God first, then working to extend His Kingdom, and warring (not killing) on those who would tear down everything that is fine and good and holy.

As we conclude our study now, let us reverently bow in prayer, and thank our Heavenly Father for this, the Greatest House Ever Built.

Our Father, we would thank thee for the Bible which tells us the story of the Tabernacle, the Greatest House Ever Built. We pray that thy blessing may rest upon us as we seek to be pleasing to Thee in all that we do. We praise Thee for all the wonders of this holy building, and pray that we may learn to love and serve Thee and our Church better because of this study we have enjoyed. Amen.

God's Word A Friend To Man

(Illustrated sermon for children)

• A. F. HANES

Introduction:

"Thy word have I hid in my heart that I might not sin against thee." (Psalms 119: 11.)

1. Illustration—*A SEED* (explain the value of a seed.)

"Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." (I Pet. 1:23.)

2. Illustration—*A graft*. (Explain the meaning of a graft.)

"Receive with meekness the engrafted word, which is able to save your souls." (James 1:21.)

3. Illustration—*Bottle of milk*. (Food necessary to growth.)

"As new-born babes, desire the sincere milk of the word, that ye may be able to grow hereby." (I Pet. 2:2.)

4. Illustration—*A lamp or candle*. (The value of a light in the dark.)

"Thy word is a light unto my feet, and a lamp unto my path." (Psalm 119:105.)

5. Illustration—*A hammer*. (Destroy stones of opposition.)

"Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23:29.)

6. Illustration—*A sword*. (Fight against the enemy—sin.)

"Take the helmet of salvation and the word of the spirit, which is the word of God." Eph. 6:17.)

7. Illustration—*A mirror*. (A mirror tells us how we look to others.)

"For if a man be a hearer of the word, and

not a doer, he is like unto a man beholding his natural face in a mirror." (James 1:22-24.)

Conclusion.

1. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15.)

2. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (John 14:7.)

Calling All Squashes!

Calling All Oaks!

(Speaker has samples of various vegetables known to children, like onions, potatoes, beans, peas, etc., and a branch or leaf or acorn from an oak tree.)

(Ask children to identify objects, and tell when they are planted, what kind of soil, how long it takes to grow them, and what is done with them. Reserve discussion of oak branch until last, and if acorns are not available, show pictures.)

(Compare length of growing time of vegetables and oak tree with species of animal life, known to children. Compare with span of human life, length of time it takes to mature human, etc.)

I wonder how many here know who James J. Garfield was? (Allow time for answer.)

When James A. Garfield was president of Hiram College, a man brought up his son to be entered as a student. He wanted the boy to take a course shorter than the regular one.

"My son can never take all those studies," said the father. "He wants to get through more quickly. Can't you arrange it for him?"

"Oh, yes," said Mr. Garfield. "He can take a

short course; it all depends on what you want to make of him. When God wants to make an oak, He takes a hundred years, but He takes only two months to make a squash."

At this season of the year, we are studying the life of Christ on earth, and what He came for, what He did for us, and why. Now some of us act about going to church and studying the Bible, just about like the man who brought his boy to Mr. Garfield. We think we should be able to get it all in one or two visits a year. People like that are going to develop into "spiritual squashes" and they will find they could just as easily have been "oaks" instead. God wants us to develop into men and women who can live here as long as he needs us, and then on in the next life where he will call us later.

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The Postman

(Have a postman on the platform with you, or have one of the older boys dress the part with mailbag and all. After you have seemingly made preparation to begin your talk, take note of the postman and greet him. Ask the children if they know what a postman's work is, where he gets the letters, and other mail he delivers. Postman with much ceremony takes letter from bag and hands it to the pastor. Letter should be in scroll form with seal, as they were done in St. Paul's time. Pastor accepts the letter, opening it, and announces that it is a letter to the group before him. Before reading, ask them about letters today, and what their meaning is. Now begin to read Paul's letter to Titus. Compare salutation with forms now used, and if whole letter is too tedious, select portions, and add closing in chapter 3. Compare closing with familiar forms of today.)

(Many persons, even long time Christian Church members do not realize that these were actual letters dispatched by messenger to those addressed. An excellent plan is to follow this up with the writing of an Epistle of Today by the members of the group. Each part of their work should be discussed, and the letters may be addressed to one another, or to the pastor. These Epistles of Today should be brought to the next gathering and read, and followed up with another one of Paul's letters which show his actual concern and solicitude over the spiritual welfare of his brethren.)

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The Clock Family

Matt. 5:3.

Once upon a time a boy got lost, and after wandering about a long time, he found himself in a house peopled by Clocks. All the Clocks

could talk, and they greeted the little boy, and invited him to stay with them. He had been so frightened and lonely that he was glad to find these friendly Clock people, and he allowed them to put him to bed beside one of their family that had its machinery all outside of itself on the floor.

After a time, the boy went to sleep and when he awakened he heard some talk that made him think that he was at home among his own people again. One voice said, "She is to broad across the shoulders to look well." Another said, "But she does her work well, so why worry." Another said, "Those clumsy things on her head make me sick." Another said, "I like her size, but she is too loud." The little boy lay there listening, and then remembered that he was lost, and that the Clock people were talking about each other. Finally they discovered that he was awake, and they set their chimes to playing a greeting. Now this little boy had never thought of a Clock as doing anything but *keep time* for humans to go by, and he was very much surprised that they should be talking about how they looked, what shapes they were, big, little or otherwise.

Finally the owner of the Clocks came in, brought with him a workman, and directed him to repair the Clocks "so they will keep time." He added, "a clock that doesn't keep time is worthless." The little boy listened, and after a time a knock came at the door and there was someone to take him home. He told his father and mother about the Clock family, and what they said about each other. Father said, "Just like a bunch of women, all talking about one another instead of doing what they are here for."

The little boy wondered, when he saw his mother's smile, and he asked, "*What are they here for, Mother?*" Mother said, "We are all here, sonny, to do what God wants us to do, according to our gifts of understanding, just like the clocks are here to keep time. When we forget that, and spend our time doing silly things, we just lose out by that much."

The Sun In The Heavens

Psalm 84:11.

(Speaker display a growing plant, and a part of a plant cut from the root. The cut portion will soon wither, which is desirable as part of illustration.)

We all know and welcome the sun, especially after a few dull, rainy days, but most of us stop by enjoying the sunshine. We don't take the trouble to think much about it, beyond that. How many of us have seen plants that tried to grow without being exposed to the sunlight? (*Give time for answer, and use illustrations of plants grown in basements, or unde-*

boards, etc.) Expose those plants to the sunlight, and they soon get a healthy green color, and look as they should. Boys and girls are just like that, let them stay in too much, and they lose their color and vigor.

Here we have a plant, trying to grow, and if we place it where it will get sunlight, and warmth and water, it will keep right on growing. Here is another that was cut off from its root, and now let us see what will happen to it if we put it in the sun, give it warmth, and moisture? Who can tell me? Yes, the moisture may keep it fresh-looking for a time, but soon it will fade and rot. We can go through the whole list of plant and animal life, and we find the same thing true all the way.

Just as long as the plant is attached to its life-giving roots, has leaves with which to breathe, sunshine, and moisture, it will grow. take these away, and the plant will die, and the strange thing is that placing it in the sun will make it die and rot just that much quicker.

An animal is the same way, it must have sunshine to live and grow, but if it should be injured or sick and it dies, the sunshine will cause it to decompose much more quickly than it would in a cold, dark place. The same sun that helps to keep us happy and well while we have life, does the work of rotting it and turning it back into the elements from which it was made.

There is something needed by man that is just as important to him spiritually as the sun is for his body, and that is God's love and care. When we are sure of that, and think enough about it to do the things that will keep us in contact with God's love, just as we plan to get sunlight, then all is well with us. Those who forget about God's love and care; in other words, cut themselves off from God's help, will soon find themselves going to pieces. God placed the sun in the heavens to keep our bodies well, and he placed His love in our hearts to keep our spirits well.

BULLETIN BOARD SLOGANS

Dum dum bullets mean dumb-dumb men.
Doing nothing insures no errors.

Fearing to suffer you suffer from fear.

The heights of joy start in the depths of sorrow.

There is a difference between deeds and mortgages.

Man's progress has not improved on the Ten Commandments.

A war waged with gas is apt to be started the same way.

Your mistakes are the punctuation marks of your progress.

We feel hard times because of soft tastes.

A back to the wall is harder than a shoulder o the wheel.

Having nothing to carry is life's heaviest burden.

You can afford to lose securities but not security.

Nationalism is today's greatest paganism.
Would you lose your soul before your sale?

It is our business to make you uncomfortable, sometimes.

Can you say with Paul, "I know whom I have believed?"

Depth of life rather than length is the secret.

The good that men do is not interred with their bones.

Forget gold for a time and seek happiness.

We don't believe in those who don't believe in others.

Even though a good wick it is the oil that brings the flame.

The well should be dug before you are thirsty.

The straighter the road the easier to travel.

Where you stand is not as important as which way you face.

The sign on the door to growth is PUSH.

Long-faced pietism may hide everything by Christianity.

The police force of any city are its church-going believers.

ILLUSTRATIONS

WILLIAM J. HART, D.D.

Faraday and the Caterpillar

Job 14:14. "If a man die, shall he live again?"

Was it not Michael Faraday who came upon a pauper's grave in a Swiss cemetery? There was a rough board for a stone, and under the little roof, and just under the name, was written on parchment, a caterpillar had stiffened into a chrysalis. The shell had burst, the thing of light and beauty had fared forth on its so different life. Faraday was in tears before the parable, and the reminiscence of it is on his tomb. There is the broken chrysalis shell, and the legend, "Nevertheless I Live."—*Dr. J. J. North, New Zealand Baptist College.*

Eternal Youth

Rev. 1:18. "Alive for evermore."

Mary Roberts Rinehart, under the heading of THOUGHTS, has given us this incident in The Ladies' Home Journal:

"Not long ago two very fine people lost a son, and in his memory they erected at his college an infirmary for students who are ill or who need rest and care.

"Mr. Coolidge knew these people, and admired them; and as the house itself was complete and needed nothing, it was suggested that he send an autographed book for its library. This he did, and this is what he wrote in it:

"To _____: In memory of his son and my son, who have the privilege through the Grace of God, of remaining boys throughout eternity.—*Calvin Coolidge.*"

Burying Bulbs

Acts 24:15. "There shall be a resurrection."

As winter comes, I watch the mother of my children put her flowers "to sleep" on the old New Hampshire farm. Buried deep under the leaf mould and then beneath the snow, they wait until their springtime. But always there is a springtime and always the flowers come again. Am I so less than these?—*Dr. Daniel A. Poling in The Christian Herald.*

"Life That Shall Endless Be."

A short time before his death, William Walters, founder of the Scripture Gift Mis-

sion, in company with a friend, was visiting a picture gallery in the North of England. One beautiful picture excited the friend's admiration. It was entitled, "In the midst of life we are in death." "How true," he murmured. William Walters shook his head, and with his charming smile, replied: "To the Christian I think it is even more true the other way round: 'In the midst of death we are in life.'"—*The Christian Herald, London.*

Abiding in the Vine

John 15:4. "Abide in me, and I in you."

Last spring I thought I would experiment with a grapevine at the old home. I have been fascinated with what can be done with nature's plants. There were too many branches. They looked robust and healthy. I said, "They will grow of themselves." I cut them off and put them down in a loamy, well-watered bed. But they did not grow. Surroundings were correct, ground good, well watered. But they were not abiding in the vine.

Jesus had trouble, has trouble now in instilling this great fact. "No more can ye except ye abide in me." The exact word is "Hanging on me as the branch hangs on the vine." This abiding is the keynote, it is the very heart of Christian living. The utter incapacity for Christian living without maintaining this living connection with Christ is positively expressed.

Watch the branch quietly putting on its leaves, quietly but surely pushing forth its fruit, maturing that fruit for the joy of all. Oh, the joy of those full bunches of grapes, no merely a few grapes here and there, but great full clusters of deep, ripe grapes.

Do we understand that it is the abiding, the hanging on the vine?

"I am the vine."—*Dorsey N. Miller.*

Crosses

Luke 23:26. And on him they laid the Cross that he might bear it after Jesus."

I have a lovely cross to wear;
Christ had a heavy cross to bear.

My cross is gold, with rubies set:
His cross with His own blood was wet.

My cross for ornament is worn:
His for my redemption was borne.

My cross is tribute paid to me:
His ransomed souls and set them free.

Upon His cross they pierced our Lord:
Ah, woe is me—I held the sword!

His life is fine gold; mine—such dross!
The difference must be the cross.

His cross bears hard upon Him still
While men ignore His Father's will;

I'll give to Him the cross I wear
And humbly try His cross to share.
—Carl G. Bader.

Life's Little Things Are Shaken

Heb. 12:27. In order that the things which cannot be shaken may remain.” (Weymouth.)

Do you remember that story of the old Negro saint? Some years ago, when in a night of terror due to an unusual number of falling stars, many of the Negroes ran to this old man to ask him what to do. They found him sitting in the door of his cabin looking up at the stars with a smile on his face. They were in terror, thinking the end of the world was at hand. He quietly pointed up to the sky and said: “Ain’t it pretty? See them little stars shooting across the sky? But look at the big ones, they hain’t moved an inch.” . . . I think we will find that it is the little things of life that are being shaken.—Charles F. Banning.

Inefficient Efficiency

I Kings 20:40. “And as thy servant was busy here and there, he was gone.”

An enthusiastic salesman had sold a business man the very latest equipment in the way of a filing system. Later the salesman returned and was visiting his customer. “I have nothing more to sell you, he said, “you have the latest thing on the market; there is none better.” The customer then told how pleased they were with the wonderful system. “By the way,” the salesman said, as he was leaving, “How’s business?”

“Business?” replied the merchant, “we haven’t any, we are taking care of the filing system.” Efficiency had made them inefficient.—Harrison Ray Anderson.

“O. K.”

II Tim. 1:12. “He is able to keep that which I have committed unto him.”

I rather like the small boy’s version of the hymn *Trust and Obey*, when he said that at Sunday School they had been singing *Trust and*

O. K. Good! Everything must be “O. K.” if the life has been committed to His precious keeping. There is no other way.—Reginald Wallis.

Gifts That Bind

Prov. 17:8. “A gift is as a precious stone.”

How the President of Harvard University gave real and rich meaning to a gift is stated by Louise Crothers in *The Atlantic Monthly*. A meeting was called by the First Parish Church, Cambridge, Mass., at the close of a morning service to acknowledge a legacy given by a maiden lady in memory of her brother, the annual interest which was to be used for the charities of the church. President Charles W. Eliot, in his wonderfully rich, mellow voice, as he rose in his seat, repeated slowly the terms of the gift, and said: “I move that we of the First Parish receive the gift of Miss —— of three hundred and fifty dollars, the interest to be used for the charities of the parish, a gift given in tender memory of her brother, long a devoted member of this church. It is such gifts that bind us together.”

Said Mrs. Crothers: “There was not a person present who did not feel that the little gift had been suddenly ennobled and clothed in imperishable garments.”

Jewels Under the Stone

Luke 22:27. “But I am among you as he that serveth.”

Speaking of the Christian saints in India, Dr. A. T. Belden related the following:

Foremost amongst this new kind of holy man stands the name of Sundar Singh, who is known as Sadhu, which is the Hindu word for holy-man. The name Sundar Singh has the majestic meaning of “splendid lion.” His family, however, were bitterly opposed to his becoming a Christian, and we are told that his uncle took him into an underground treasure-house full of beautiful jewels and said, “All these shall be yours if you give up the Christian religion,” but “splendid lion” was not to be tempted. They then tried to poison him, and for a whole night he lay at death’s door, but he persevered and became a holy-man of India of a very different kind, for he suffered only to serve. Here is a story that the writer heard him tell in the Queen’s Hall.

An Indian Prince thought he would test out the kindness of the people who dwelt in his city, and so he chose one of its narrowest thoroughfares and caused what appeared to be a large white stone to be placed in the middle of road during the night. There it lay all through the next day, and people leading their asses or mules laden with burdens, or dragging their little carts, would carefully go around the stone; nobody made any effort to lift it out of

the way. There it lay for yet another day, and still the citizens were all too busy thinking of themselves to clear away this thing that blocked their path. At last the Prince, very disappointed, issued a proclamation stating that he himself would come and lift the stone at a certain time. And with the crowds thronging about him he stooped and lifted the stone quite easily with one hand! Thereupon it was discovered that it was a shell, of no weight whatever, and then the Prince took from the inside of the shell a little bag and poured the contents of it into his hand—it was full of shining jewels! "These," he said, "might have been the reward of a citizen who thought sufficiently of his fel-lows to move the stone out of their path. They now belong to me."

The way to true prosperity and real joy is by the path of service.—*The British Weekly.*

Cleared Ground

A new post office building was needed in Minneapolis. The plans were drawn, the project had official approval and thousands of workmen were begging for employment. One man, owning a small piece of ground in the midst of the desired site, refused to sell his holdings at the price offered by the government and thus the whole enterprise came to a standstill. Many of us deal thus with God. In the midst of our lives there is some plan, some ambition, some habit that we will not surrender and for this reason all God's plans for our triumphant life must come to a standstill. Salvation depends upon cleared ground.

Superiority of the Non-Venomous Species

Deut. 32:24. "With the poison of serpents."

The non-poisonous snake is almost always more than a match for the poisonous snake. A black snake can almost always kill a copperhead. The great king snake makes short work of the rattler.

There is a lesson in all this. Fangs and venom are dangerous and are made even more so because of the dastardly way with which they strike from cover. But the slimy creature that lies in wait for its victim and kills it with a fatal puncture of its fangs, succumbs before the attack of the non-poisonous species.

We are told that when a non-poisonous snake selects some poisonous snake as its victim, the poisonous snake shows every evidence of terror and weakness.

Apply this little parable to life—to people with venomous tongues; to people who hate their enemies with unremitting hatred and strike at them when they can; to those who think nothing of poisoning the mind of one friend against another.

And then ponder the end of such folk. You will find that the parable has something in-

teresting to teach about the superiority of the non-venomous species over the venomous.—*Earl L. Douglass.*

"If It Becomes Insipid—"

Matt. 5:13. "Ye are the salt of the earth. But if becomes insipid . . ." (Moffatt.)

Dr. James Moffatt, in his translation of Jesus' words about salt losing its savor, has made a new window through which to look out on an old landscape. He translates the words, "If it becomes *insipid* how shall it be made salt again?"

That word "insipid" speaks with great vividness to our time. It represents the peculiar danger to a church. The greatest danger which confronts the Church is not that it may die. The Church will not die. The ever-present danger which always lurks before a church is that it may become *insipid*—that it may stand for nothing in particular.—*Dr. James R. Joy.*

Life's Diary

Job 15:9. "What understandest thou?"

The editor of *The British Weekly*, Dr. J. A. Hutton, confesses that the following single aphorism from Sir James Barrie is often in his mind:

"The life of a man is the beginning of a diary in which he means to write one story and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it."

Honored While Alive

Judges 13:17. "That . . . we may do thee honor."

Early in June, 1936, the Bar Association of St. Louis installed in one of the streets of that city a plaque. It read thus:

"On this site Louis Dembritz Brandeis, Justice of the Supreme Court of the United States, began the practice of law in 1878. From this spot spread the influence of a great lawyer, a social philosopher and a wise and just judge."

Too often we wait until men have closed their career before we honor them.

Can Man Understand God?

Job 11:7. "Canst thou by searching find out God."

When Henry Howard Furness was over eighty years of age, I heard him give one of his famous readings from *Shakespeare*. He had read a familiar passage from *King Henry V*. Then he paused and asked the air, "Now just exactly what did Shakespeare mean by that passage?" He paused again, and asked, "But how can my puny mind grasp the ideas in a mind like that of William Shakespeare?"

Furness was one of the leading Shakespearian scholars of the world. He had devoted a long

life to this one author; yet he felt that the distance between his mind and that of the poet was so great that it could not be bridged. Yet we think we ought to understand the Supreme Intelligence . . .

Our intelligence in its present state is no more adapted to grasp the meaning of the universe, than a baby is fit to lift a safe.—*Prof. William Lyon Phelps in "Adventures and Confessions"* (*Charles Scribner's Sons*).

The Burden of Sin

A flippant youth said to his minister: "You tell us about the burden of sin. I feel none." The preacher answered: "Tell me, if you laid a heavy weight on a corpse, would it feel the load?" "No, because it is dead," replied the youth. "That spirit is dead which feels no sense of sin," said the minister.

To one of two hours the sinner, sooner or later will come. To the hour when he that is unjust shall be unjust still, and he that is filthy shall be filthy still; or to the hour of the great awakening when out of bitter throes new life is born.

This, Too, Will Pass

Matt. 26:39. "Let this cup pass from me."
This, too, will pass. O heart, say it over and over,
Out of your deepest sorrow, out of your grief.
No hurt can last forever—perhaps tomorrow
Will bring relief.

This, too, will pass. It will spend itself—its fury
Will die as the wind dies down with the setting sun;
Assuaged and calm, you will rest again, forgetting
A thing that is done.

Repeat it again and again, O heart, for your comfort;
This, too, will pass, as surely as passed before
The old forgotten pain, and the other sorrows
That once you bore.

As certain as stars at night, or dawn after darkness,
Inherent as the lift of the blowing grass,
Whatever your despair or your frustration—
This, too, will pass.
—*Grace Noll Crowell in Good Housekeeping*.

Exhilaration in Persecution

II Cor. 12:10. "Therefore I take pleasure in . . . persecutions."

There is a certain mystery about the inner exhilaration that comes to persecuted disciples

of Christ. It shows that they are in touch with hidden springs of life that the world knows not of. John G. Paton, the great missionary of the New Hebrides, tells of an inexpressible sweetness of communion with God as he spent the night in a tree while the whole island of cannibals were ranging to kill and devour him. And Sadhu Sundar Singh records a similar experience after he was thrown by the Tibetans into a pit of rotting corpses and left to die. And in a less vivid fashion millions of so-called common people bear witness to the strange elevation of spirit that has come to them when they have stood up for the right and suffered for it.—*The Christian Advocate*.

Search

Job 23:3. "O that I knew where I might find him."

I sought Him in a great cathedral, dim
With age, where oft-repeated prayers arise,
But caught no glimpse of Him.

I sought Him then atop a lonely hill,
Like Moses once, but though I scanned the skies,
My search was fruitless still.

There was a little home where grief and care
Had bred but courage, love, and valiant will,
I sought—and found Him there.

—*Anne Marriott, Victoria, B. C.*

"You Talk Back."

Job 35:16. "He multiplieth words."

The fact that former President Calvin Coolidge was able, when Governor of Massachusetts, to see so many visitors each day, and yet leave his office at the State House regularly at 5:30, puzzled many people. His over-taxed successor is reported to have asked him how he accomplished this. The terse reply of Mr. Coolidge was: "You talk back."

In other words, the "strong, silent man," had learned how to conserve time by simply listening and not "talking back."

"Forward Moving, Backward Looking"

Phil. 3:13. "Stretching forward to what lies in front of me, with my eyes fixed on the goal I push on." (Weymouth.)

Among the stories told concerning Professor J. Duncan Spaeth, who retired from the chair of English Literature at Princeton in 1936, is one concerning the time when a member of a woefully weak football team cast aspersions upon rowing as a sport. Dr. Spaeth, for fifteen years amateur coach of Princeton's crews, who also played football in his college days, gave this philosophical reply:

"I'd rather be a member of a forward-moving, backward-looking team than of a forward-looking but backward-moving team."

"You Take Ours"

Phil. 2:4. "Each fixing his attention, not simply on his own interests, but on those of others also." (Weymouth.)

A visiting coach complained to Professor J. Duncan Spaeth, amateur coach for the rowing teams at Princeton University, concerning the lane his crew had drawn for a race on Lake Carnegie. Dr. Spaeth turned to him and generously replied: "We will row your course; you take ours."

Dr. Spaeth loved to win, but not unless it could be done fairly. His rule was this: "Never play a sport in which you cannot afford to lose, but then play that sport as if you could not afford to lose it."

Lord, Speak to Me

O fill me with Thy fullness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
Just as Thou wilt, and when, and where;
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.
—Frances Ridley Havergal.

Proof

Matt. 7:7. "Ask, and it shall be given you."

If radio's slim fingers
Can pluck a melody
From night, and toss it over
A continent or sea;

If the petaled white notes
Of a violin
Are blown across a mountain
Or a city's din;

If songs, like crimson roses,
Are culled from this blue air,
Why should mortals wonder
If God hears prayer?

—Ethel Romig Fuller.

How Wonderful Thou Art!

My God! how wonderful Thou art,
Thy majesty how bright!
How beautiful Thy Mercy-seat
In depths of burning light!

Yet, I may love Thee too, O Lord!

Almighty as Thou art;
For Thou has stooped to ask of me
The love of my poor heart.

No earthly father loves like Thee,
No mother e'er so mild,
Bear and forbears, as Thou hast done
With me, Thy sinful child.

My God! how wonderful Thou art
Thou everlasting Friend!
On Thee I stay my trusting heart
Till faith in vision end.

—Frederick William Faber.

Wait On

To talk with God,
No breath is lost—
Talk on!

To walk with God,
No strength is lost—
Walk on!

To wait on God,
No time is lost—
Wait on!

—Dnyanodaya (Indian Poet).

Death and Life

We are so stupid about death. We will not learn

How it is wages paid to those who earn,
How it is gift for which on earth we yearn,
To be set free from bondage to the flesh;
How it is turning seed-corn into grain,
How it is winning Heaven's eternal gain,
How it means freedom evermore from pain,
How it untangles every mortal mesh.

We are so selfish about death. We count our grief

Far more than we consider their relief,
Whom the great Reaper gathers in the sheaf,
No more to know the season's constant change;
And we forget that it means only life—
Life with all joy, peace, rest and glory rife,
The victory won, and ended all the strife,
And Heaven no longer far away and strange.

Their Lent is over and their Easter won.

Waiting till over Paradise the sun
Shall rise in majesty, and life begun
Shall glow in glory as the perfect day
Moves on to hold its endless, deathless way.

—William C. Doane.

Life and Death

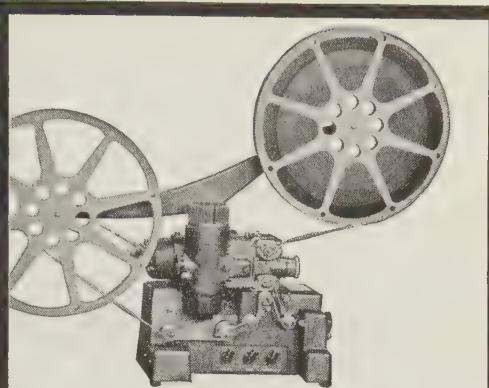
Death preys on Life,
And Life on Death doth live.
For without death
No creature that draws breath
Could live.
Strange paradox, and thought provocative,
That Life must live by death—
That without death
Life cannot live—
That Christ Himself,
The Lord of Life,
His life did give
That we might live.

—John Oxenham.

The Love of God

All things that are on earth shall wholly pass away,
Except the love of God, which shall live and last for aye.
The forms of men shall be as they had never been;
The blasted groves shall lose their fresh and tender green;
And the great globe itself, so the holy writings tell,
With the rolling firmament, where the starry armies dwell,
Shall melt with fervent heat—they shall all pass away,
Except the love of God, which shall live on and last for aye.

—William Cullen Bryant.



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CHURCH AND SOCIETY

J. J. PHELAN, D. D.

Lenten Loyalty

Heb. 10:25. "Let us not neglect meeting together."

"Go-to-Church Sunday" is more of an ad or a mandate. The person who considers himself as superior—with "nothing to gain" from fellowship with others is not always to blame, perhaps, there was a minimum of inducement. Churchgoing *per se*, however, possesses little value, when motivated only by spiritless mechanics. But when Jesus said, "where two or three are gathered as my *followers*, I am there among them," then churchgoing immediately takes on psychological value. How? 1. There is the stirring of human emotions and development of sub-conscious minds in group assemblage; 2. There is power in well-directed and applied spoken word; 3. Intensity of heart-searchings in group silence; 4. Tuning of hearts in group music; 5. Radiation of spirituality in like-minded groups. Jesus knew all this and more. He knew man was a social being, and that there is merit in bonds of group association.

Lenten Citizenship

Rev. 21:1. "Then I saw a new heaven and a new earth."

We dare to affirm that if the teachings of Jesus were taken seriously by His followers—the following *practical social reforms* would be in full swing before 1937 passes out:

1. Popular standards of personal honor with devotion to truth in business and social relations; 2. Less rattling of guns and war talk; 3. "Gentleman's Contracts" of ethical square-dealing in finance, investment, business, labor and work; 4. Less of ballyhoo and artificial stimulation (even in religious work); 5. Better team-work and not even a whisper of snooping and sniping; 6. Equal opportunity with a living wage and steady (dignified) employment to all; 7. More *practical* love to God, church and fellowmen. "Impossible" you say. O, no, not with a Christian dynamic.

Lenten Maxims

Jno. 14:12. "... and things greater yet."

Faith and Works: Don't be afraid to give your faith and beliefs an occasional overhauling. Tuning and lubrication are popular terms. Increasingly, God is causing "new light to break forth from His Word." *Indecision:* Many make it difficult for unbelievers to be-

lieve in "eternity." Who now? O, those who have watched us for a long time running around in circles, and failing to arrive at a given point. *Life Deposits:* It's still true that "wherever your treasure is, your heart will be also." But pray don't charter a "plane" to Heaven expecting to clip coupons. First, make sure your investments are there and drawing eternal interest.

Lenten Serenity

Rev. 22:16. "I am the bright and morning star."

How much we all need calmness and composure. But even this may suggest lifeless statuary. Let us strive then for serenity. Ah! Serenity is the stratosphere of lofty living, above the clouds and storms of life. A "serene soul" is an unruffled soul. One possessed of poise, balance, assurance, faith, freedom from worry and anxiety. Listen to Longfellow's "Light of Stars":

The star of the unconquered will,
He rises in my breast.

Serene and resolute and still,
And calm and self-possessed.

One may be "saved" from something, and simply be but a mediocre Christian. But to be "saved" to something and for something—this reveals an established and *serene* soul. A serene Christian will be a creative Christian, because real life is not found all created for him. Reason, experience and responsibility (in Christ) are great creative forces in *Christian serenity*.

Lenten Sobriety

Luke 23:28. "... weep for yourselves and your children."

It hardly seemed credible (and we refer to it only as a matter of record) that a Presidential Election in America ever could be fought out along the lines of "beer or no beer," while all the while, the world was groaning in cataclysmic distress and crying for a job and bread. But that was precisely the thought and purpose of many persons (and regrettably, church members too). In the days of the "old" saloon, women and children (save in tough districts) were hardly seen seated on high bar stools at bars, drinking and listening to foul and profane talk of intoxicated men. The difference between an old saloon and modern cocktail cafe is surely not in a less amount of liquor consumed; nor in less drinking among young peo-

ple and women. Wearers of a White Ribbon wear better than those with a Red Nose.

Lenten Leadership

Judges 9:14, 15. "Then said all the trees unto the bramble, 'Come thou and reign over us' . . . trust in my shadow."

But this is BRAMBLE LEADERSHIP! Young Jotham is telling the people that in electing and crowning Abimelech, a son of Gideon, who murdered all of his seventy brothers (save Jotham himself)—they were getting the very kind of leadership they wanted and deserved. Three years was too long for this *mis-leader!* One of the oldest proverbs, but right up-to-date in many of our cities. Chicago chemists tell us that Vitamin B makes dull persons *bright!* Good, although it does sound like an "ad." Why not buy a carload or two, and feed the voters full before an election? If there is any residue, well, distribute it where it is most needed. We do not instruct you where.

Lenten Respect

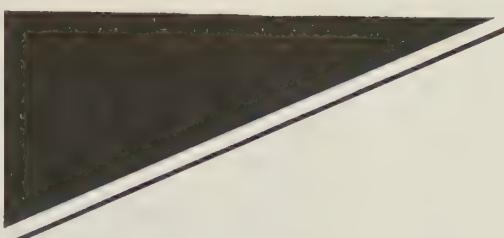
Prov. 31:7. "*Eateth not the bread of idleness.*"

Thank God, if you are not inoculated with the philosophy of inertia. It is more deadly than the Ethiopian tsetse fly. The six-year-old depression has surely produced some deadly morale-destroyers and home-wreckers. Hear them! Smugly complacent, and with health and strength above the average—they bellow forth: "The world owes every man a living" (and they in particular); "job-hunting is a profitless job. Don't hunt for one, boy!" to be "turned down" is an "insult to a proletarian" and an "injury to one's personal pride;" again, "shoe-leather costs" and other alibis. Yes, they know what's the trouble with church, religion, law, education, government and how to run another fellow's business. No, they're not at church this morning, and so we miss them. Hunt them up and pray with them.

Lenten Invitation

Matt. 11:28. "*Come to me, all of you who toil and are burdened.*"

Religion thrives neither *in* nor *on* depression. God's work is not built on the fallacious premise—that what is our loss is His gain. When the cycle of "hard times" came around in early days, "revivals" of religion came along with them. Not so, in this depression, however. Some persons tell us they don't go to church because it "costs to keep up a respectable appearance." There is much truth here. We must also consider that many have lost faith in their fellows, and are confronted with business troubles, losses and fears. That God can restore the line of communication, and help to build again the old or better fences; that forgiveness is not limited and partial; that man can be "born again" and with a fresh start—is the Evangel.



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Lenten Humility

Matt. 23:12. "Whoever exalts himself will be humbled and . . ."

He sold something during the week and also religion on Sunday. He said he "taught the Bible only, which, in his case, meant that he knew a great deal about a very little, and more and more about less and less. Of course, he finally arrived at the place where bigotry reaches its goal—to know everything about nothing! Poor fellow, his mind was a "closed" intellectual coffin, they said. Conversely, we have met persons in religion and business, who knew a very little about a great deal, and less and less about more and more, while they lost out by knowing nothing about anything! Now which of these two sins is the greater? Discuss. It is noticeable that religious creeds do not attempt to treat everything. Is this a mark of weakness or strength? Discuss. Was it the Jesus way?

Lenten Choices

Josh. 24:15 "...choose you this day whom you will serve."

Churches, theologies, religion, not unlike family heirlooms may be inherited donations from a distant past, packed in moth balls, placed in a "hope chest," and passed on father-to-son and mother-to-daughter. Values, to be sure, but largely sentimental, rather than intrinsic values. Our fathers worked in and worked out their religion, faith and beliefs. To them, religion was as it should be—an individual psychological creative experience—to be worked in and worked out. If religion is a static affair, and possesses only sentimental values, it naturally follows that our main task is to "save" and "defend" that kind of religion. But religion today calls more for an offensive than a mere defensive drive. The Christian religion "saves" and "defends" us.

The School of Life

Jno. 17:3. "This is life eternal, that they might know thee."

The savage cares little for life today, that's why he is a savage; the barbarian differs—he lives for today, tomorrow, but not for next year; the semi-civilized man lives for next year and a few other years; the civilized man lives for the present mostly, but with a place for the future; the Christian-civilized man lives with a sense of the FOREVER! In which class are you? Did you say that you "cannot realize your ideals," who, but ONE ever did? Suppose then that you "idealize the real" values of life—there are many.

The Frankenstein Order

Luke 12:19. "I will say to my soul 'take thine ease' . . ."

A religion that begins and ends with the individual—soon ends—it probably never had much of a beginning anyway. In this Pre-Easter period let us catch up with ourselves and ask the question, "What Price Civilization?" It's our product, we made it very largely, and for a long time, we've made our boast that we are a vital part of the humanizing process. Let's see! Do you know that while this "Christian order" was making money, sixty-six of every hundred men were being replaced by machines; in the making of boots and shoes, for every 100 machines, over 25,000 workmen were displaced: in the auto business, 30 men were able to turn out more cars with the aid of machinery, than the combined efforts of 100 men formerly produced? Behold millions now tramping the streets—the result of "high-speed" and competitive production. As a Frankenstein we allowed the thing we created to become our master. The slogan, "Get Right with God," simply lacked "GET RIGHT WITH MAN!" We shall need more than FORTY DAYS of penance and dolorosas to atone for our ignorance and sins.

Shades of Cromwell

Acts 7:27. "Who made thee a ruler and a judge over us?"

Many good persons are obsessed with the delusion that they are chosen as "defenders of the faith." When and from whom did they receive their commission? What unique and exceptional qualifications have they which other believers do not possess? A purely creedal, dogmatic and formalistic faith, however needs much defense—in order to keep it alive. But a "pure and undefiled religion" is decidedly on the offensive.



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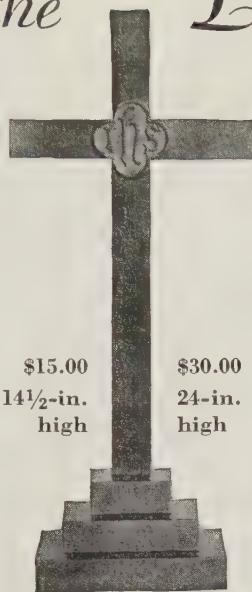
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CHOICE LENTEN AND EASTER BOOKS

HE IS ABLE

By W. E. Sangster, B. A., Cokesbury. 199 pp. \$1.50.

The author has just succeeded Dr. Leslie Weatherhead (now pastor of the City Temple, London) as the pastor of the Brunswick Methodist Church, Leeds, England. Mr. Sangster is well-known in England as a minister of rare spiritual insight. He wrote this book to prove the adequacy of Christ to all the problems of life. He thinks that he undertook too big a task; but it is fair play to say that his treatment of the seventeen problems, considered in this book, has given light, added faith, and guidance. He answers the oft-put questions, "Is He able? May all come? Does He deal with every phase of need?—the difficulties of the body, the mind, the soul?"

WE PRAY THEE, LORD

Studies in Positive and Creative Prayer, by Roy Wallace

Thomas, pastor of Cong. Ch., at New Castle, Colo. He conducts a page in Zion's Herald on "Religion and Health," regularly. Cokesbury. 170 pp. \$1.25.

This is a very helpful analysis of the meaning and purpose of prayer. It comes out of the author's own prayer-life; and he interprets his experience in prayer. His experience is valid for everyone that will sincerely try it. Its method is not "so much asking of God as it is to use prayer as a means of making it possible for God to work in and through us to convert both the individual and society."

THE LORD'S PRAYER, A BOOK FOR LENT

By Rev. James Thayer Addison, D. D., Professor of History of Religion and Missions, Episcopal Theological School, Cambridge, Mass. Morehouse. 75 pp. Fifty cents.

The introduction is brief but of deep insight into the character and meaning of the Lord's Prayer. Dr. Addison comments: "Here is a prayer actually composed by the Lord Jesus Christ. And the Giver guarantees the quality of the gift. For since He was human He knew from experience just what are the needs of men, and since He was Divine He knew what God demands of men and what God seeks to give them. Here we find in brief perfection what man ought to ask of God and what God wants to hear." The whole treatment of the prayer is on this high level.

THE EASTER RADIANCE

By Carl A. Glover. Cokesbury. 112 pp. \$1.00.

The author is the pastor of First Union Church, Quincy, Illinois. He is a worthy successor to Dr. George A. Buttrick who preceded him in that pastorate. It is a striking fact that the Easter story and the Easter message has not had, at least from the viewpoint of literature, equal treatment compared with the Christmas story and the Christmas message. The present author has remedied that situation. "Through relevant Scrip-

ture, accepted tradition, Easter music and poetry, liturgical drama, and other related materials, the author gives the complete Easter story as it has been preserved for us down through the centuries." This book itself sheds a radiance of immortal hope, even unshaken faith. As Dr. Buttrick so well says, "Christ in His triumph quickens and answers the hope of immortality; the symbol of our Christian love is not an hourglass or even a Cross, but a Cross breaking into Easter Radiance." Contents: The Dawn, The Easter Observance, Easter and Sunday, Easter and the Sacrament of the Lord's Supper, Easter Poetry, Liturgical Drama, Easter Music, Easter Symbolism, and The Gladness of Easter in the Everyday.

GREAT CHOICES OF THE LAST WEEK

By B. H. Bruner. Cokesbury. 160 pp. \$1.25.

Dr. Bruner is a well-known minister of the Disciples of Christ. He is noted for his insight into the motives and the destinies men make for themselves, as, for example, in the sermonic studies of the great choices made by groups and individuals who came into contact with Jesus. Dr. Bruner describes the last week of Jesus' earthly life. It is a somber and tragic drama; it shook the power of evil; and it ushered in a new age for the world. The choices of that last week were: Of His enemies, His disciples, of a traitor, a politician, a worldling, of the people, of His friends, and the choice that shook and changed the world. The Epilogue. After the Resurrection. Following each address, is a related prayer for pulpit use or for private devotions. This is one of the very best, if not the best book, on the "Last Week."

"THE MASTER'S INFLUENCE"

By Charles Reynolds Brown. Cokesbury. 200 pp. \$2.00. As Dean of the Divinity School, Yale University, Dr. Brown commanded the interest and thought of a host far beyond his classroom. Now as dean emeritus he continues to serve the church and his colleagues in the ministry. This volume contains the Fondren Lectures for 1936 given in the Southern Methodist University. To say that they are highly interesting and most readable is to say only what has been said of every book Dr. Brown has written. The chapters discuss the method, working, teaching, living and conquest over Jesus. There is a freshness in the presentation and application that is most enjoyable, and a renewal of old emphasis that is encouraging. There is also a suggestiveness that will stir the homiletical mind to fresh activity, and that will urge the preaching of Jesus in pulpits that may have been neglectful to Him. This is a book to read and reread for the good of one's own soul. W. T. P.

THE REDEEMER

By Presiding Bishop James De Wolf Perry, and six others. Harpers. 170 pp. \$1.00.

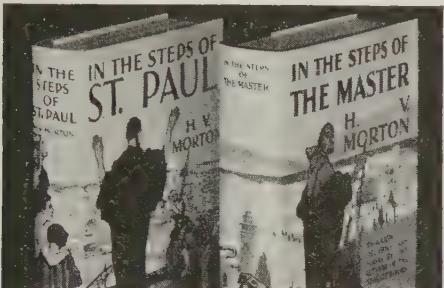
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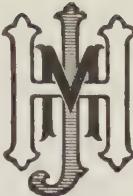
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By Robert E. Speer, author of "Christian Realities," "The Finality of Jesus Christ," etc. Revell. 192 pp. \$1.50.

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and suggestive apart from their bearing on the theme. The book is to be commended as a worthwhile revaluation of the person of Jesus Christ. It bears all the marks of deep thinking and wide research—W. T. P.

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By James M. Gray, D. D., with a Foreword by Will H. Houghton, D.D., president of Moody Bible Institute. Revell. 127 pp. \$1.25.

Dr. Houghton, like many other Christian leaders, deplores that "there are some sections of the visible Church which deny the doctrine of the Holy Spirit. There are other sections which merely ignore His person. The result is much the same—powerless pulpits and dead, even though at times respectably dead, congregations." It is a hopeful sign, however, that there is a renewed study of, and belief in, the Holy Spirit and it is restoring power to both pulpit and pew. May faith in the Holy Spirit keep on increasing! The present book by Dr. Gray will help all its readers to see that the N. T. gives large space and emphasis to the doctrine. In ten chapters, the author unfolds the most significant aspects of the Holy Spirit, namely, His person and purpose; The Spirit of God and the Word of God; The inferential evidence of the Trinity; The Holy Spirit and the believer; The Holy Spirit is everyday life; Things lawful but inexpedient; Sanctification by faith; its attainment; Secret sins; their nature and their dangers; The Divine oblivion; and The obligation of love.

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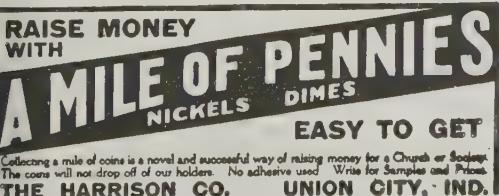
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By Rufus M. Jones, Th.D., LL.D., Prof. Emeritus of Philosophy in Haverford College. Cokesbury. 214 pp. \$2.00.

The Cole Lectures. The problems which Dr. Jones considers in this book are those of life's significance, not of its continuance; of life's quality, not of its quantity. This is an inquiry and a report of what the author has found in his over forty years of search and testing of the things which belong to the inner man—his spirit, his life. This book is a disclosure of a great spiritual personality. It is an analysis and a description of the soul—the real self—and of how to solve the problems of life. Dr. Jones is a mystic, but at the same time is practical. He is factual in his search for life's greatest meaning and value; and he has the spiritual vision to discern the meaning of what he sees. He is a Friend, not simply because he belongs to a group called Friends, but a friend in heart and soul to man—and of God. The chapter headings are: Introduction, What makes life good? What is meant by values of life? The essential characteristics of a person, Springs and agencies of life-formation, Is there an area of freedom in the life of a person? What are the limits to the life of a person? and The heart of Christianity. The book contains an Epilogue; And who is my neighbor?

THE LIFT OF A FAR VIEW

By Albert William Beaven, D.D., LL.D., President of The Colgate-Rochester Divinity School, and former President of the Federal Council of the Churches of Christ in America. Judson. 162 pp. \$1.00.

The author is a well-known leader of the American Baptists. He is also an outstanding interdenominational leader. He is "a master of assemblies," and a public speaker of great power and influence. The ten sermons in this book show Dr. Beaven at his best. "The Lift of a Far View" was a message to his fellow ministers, facing the discouragements of the long Depression years; and "Life's Eastern Window" reveals far and wide vistas of hope and glory—and of challenge. Direct and stirring are the messages of "God in our Contemporary Life" and "The Scientific Spirit in the Spiritual Realm." Another notable sermon is on "Christ the Giver of Peace." It was preached at the Fifth Baptist World Congress, Berlin, Germany, 1934. Perhaps his address at Washington, D. C., on the 25th Anniver-

sary of the Federal Council, is the most powerful of these sermons. Be sure to read these great messages.

TOWARD DISCOVERING A RELIGION

By John Howland Lathrop, Pastor of the Church of the Saviour (Unitarian), Brooklyn, since 1911. Harpers. 108 pp. \$1.00.

The 49th vol. in Harpers Monthly Pulpit. These four addresses and six sermons deal with our confused and troubled age. Especially will they appeal to the students in our colleges and universities—perplexed, seeking a spiritual habitation for themselves, and for the meaning of God; hoping to establish social justice; looking upon Jesus and asking the meaning of his message for this age; pondering upon the hazards of life, such as, "the gain of oppression, of ruthless business methods, and of an unplanned social order"; seeking to understand why through so many centuries, aspiration and behavior have continued sundered; and—still "following the gleam." Dr. Lathrop, in this volume, charts the way to the City of God—on earth. Put this book into the hands of thoughtful young people; they will read it.

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By William Hiram Foulkes. Abingdon. 186 pp. \$1.00.

The minister of the Old First Church (Presby.) Newark, N. J., is well-known as a result of his work among young people and his radio preaching. This is a volume of intimate talks on personal affairs, family and social relationships, and life generally. It might be said, as a critic said of Charles Dickens' writing, that there is too much "gravy" in them. However, they are distinctly Dr. Foulkes' own, and many a minister will be helped in his own life by them and will find much of value in them for his dealing with the people in his pastorate.—W. T. P.

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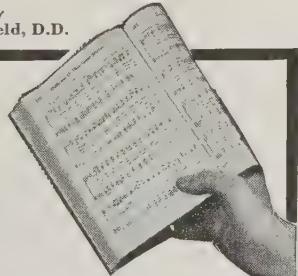
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"Art Thou Weary, Art Thou Languid."
"I Heard the Voice of Jesus Say."
"The Way Is Dark, My Father."

The first two hymns lend themselves naturally to responsive division.

First Choir:

"Watchman, tell us of the night,
What its signs of promise are."

Second Choir:

"Traveler, O'er yon mountain's height,
See that glory-beaming star."
and

First Choir:

"If I asked Him to receive me,
Will He say me nay?"

Second Choir:

"Not till earth, and not till heaven
pass away."

The third hymn lends itself more appropriately to alternate verse division, while the fourth may be divided as follows:

First Choir:

"The way is dark, my Father, etc."



Second Choir:

"The way is dark, my child, but leads to light,
I would not always have thee walk blind."

Antiphonal services date back to the day of the Hebrew Psalms, and are strikingly worshipful with the young people's choir grouped about the chancel or pulpit, and the adult choir not in view, at least during a portion of the service. Subdued or candle lighting should be used.

Pastors or choir directors will know favorite hymns that will lend themselves to antiphonal use, which may be substituted for any of the above.

How Old Are We—Spiritually

(*The attention centered on the age of Justice of the Supreme Court offer an excellent opportunity to take stock of ourselves, our own development, spiritually.*)

Invocation.

Hymn.

Scripture: "Love your enemies, and pray for them that persecute you." Matt. 5:44.

Meditation: Oliver Wendell Holmes wrote: "When I discovered that Dr. Samuel Johnson was born at the same season of the year in which I was born, only a century earlier, thenceforward throughout my life seemed to

be keeping step with that historical personage." He continued, "There was established a close bond of relationship between the great English scholar and writer and myself. I had only to open my 'Boswell' at any time, and I knew just what Johnson at my age, twenty, fifty or seventy, was thinking or doing; what were his feelings about life; what changes the years had wrought in his body, his mind, his feelings, companionships, reputation."

Robertson Nicoll, a great English Christian, scholar, and writer, was inspired by the account of Justice Holmes to write a volume, "The Round of the Clock, a story of our lives from year to year. In this volume he divides life into periods, based on a quotation from Walter Scott:

"At the revolution of every five years we find ourselves another, and yet the same—there is a change of views, and no less of light in which we regard them; a change of motives as well as of action."

Nicoll's divisions are:

1. The School Boy, 10 to 15.
2. "Sturm und Drang," 15 to 20.
3. "The Turn of the Road and You," 20 to 25.
4. "That Fatal Sixth Lustrum," 25 to 30.
5. "When Our Children Are About Us," 30 to 35.
6. "The Cataracts of Life," 35 to 60.
7. "Approaching Old Age."

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Luke in his account of man's greatest example, Jesus Christ, takes pains to state Christ's age twice, once at 12 and once at 30. Let us remember that in the Days of His Flesh, He too ran this very race we are running today. He alone can impart the divine grace and fortitude and faith that can win for us the "well done, good and faithful servant."

Prayer.
Hymn.
Benediction.

The Master Is Coming

(Based on Emma A. Lunt's poem, "The Master Is Coming." The characters are selected to speak or read the parts. The Master's lines should be read from behind a screen, as many

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persons resent impersonation of *The Master* in character.)

Invocation.

Hymn.

Scripture: Matt. 26:45.

Reading or dramatization of "The Master Is Coming." (See poem below.)

Hymn.

Prayer.

Benediction.

•

A Great Harvest

Invocation.

Scripture: Acts 8:4.

Hymn.

Meditation: A train delayed an hour because caterpillars were more than an inch deep on the track; householders driven from their homes; sections stripped bare of vegetation—such was the record some years ago of a caterpillar army. Winter had no effect on the eggs of the insect. The larvae hatched in the spring in multitudes, and began feasting on sprouting leaves.

The leaves preferred by the tent caterpillar are wild cherry, but if permitted to feed on the wild cherry, generally not valuable enough to spray, next season a vast army of insects appear and make inroads on all valuable trees. Attempts had been made to spray valuable trees, in order to keep the pest under control, but the mistake was made in neglecting so-called "wild trees" and out of the way shrubs.

Some years ago, Dr. Torrey confronted an attorney in his church with the question, "Are you a Christian?" "Yes, I count myself a Christian," he replied. "Are you bringing others to Christ?" asked Dr. Torrey. "That's your business," replied the attorney. "Mine is to practice law." Dr. Torrey handed him the Bible, asking him to read what the Scriptures say about it. He read, "They that were scattered abroad went everywhere preaching the Word," Said he, "Well, they were the Apostles." "Will you kindly read the first verse?" "And they were all scattered abroad . . . except the Apostles."

The Scriptures direct us to "spray the wild trees, the out-of-the-way shrubs" as well as those we consider useful, because mischief

THE MASTER IS COMING

They said, "The Master is coming
To honor the town today,
And none can tell at whose house
or home

The Master will choose to stay."
And I thought while my heart
beat wildly,
What if He should come to
mine!
How would I strive to entertain
And honor the Guest Divine?

And straight I turned to toiling
To make the home more neat.
I swept and polished, and gar-
nished,
And decked it with blossoms
sweet.
I was troubled for fear the Master
Might come ere my task was
done,
And I hastened and worked the
faster,
And watched the hurrying sun.

Three Strangers Call
But right in the midst of my
duties
A woman came to my door.
She had come to tell me her sor-
rows,
And my comfort and aid to
implore.
And I said, "I cannot listen,
Nor help you any today;
I have greater things to attend
to."
And the pleader turned away.

But soon there came another—
A cripple, thin, pale, and gray—
And said, "Oh, let me stop and
rest
Awhile in your home, I pray,
I traveled far since morning—

I am hungry and faint and
weak;
And comfort and health I seek."

And I said, "I am grieved and
sorry,
But I cannot help you today.
I look for a great and noble
Guest."
And the cripple went away.
And the day wore on more swiftly,
And my task was nearly done,
And a prayer was ever in my heart,
That the Master to me might
come.

And I thought I would spring to
meet Him,
And serve Him with utmost
care,
When a little child stood by me,
With a face so sweet and fair—
Sweet, but with marks of tear-
drops,
And his clothes were tattered
and old.
A finger was bruised and bleeding,
And his little bare feet were
cold.
And I said, "I am sorry for you,
You are sorely in need of care,
But I cannot stop to give it,
You must hasten on elsewhere."
And at the words, a shadow
Swept over his blue-veined
brow—
"Someone will feed and clothe you,
dear,
But I am too busy now."

Waiting
At last the day was ended,
And my toil was over and done;
My house was swept and gar-
nished,

And I watched in the dusk-
alone—
Watched, but no footfall sounded,
No one paused at my gate,
No one entered my cottage door,
I could only pray and wait.

I waited till night had deepened,
And the Master had not come;
"He has entered some other door,"
I cried,
"And gladdened some other
home!"
My labor had been for nothing,
And I bowed my head and wept;
My heart was sore with longing,
Yet, in spite of all, I slept.

The Master Comes
Then the Master stood before me,
And His face was grave and
fair—
"Three times today I came to your
door,
And craved your pity and care;
Three times you sent me onward,
Unhelped and uncomfor-
tably, And the blessing you might have
had was lost,
And your chance to serve has
fled."

"O Lord, dear Lord, forgive me!
How could I know it was Thee?"
My very soul was shamed and
bowed
In the depths of humility.
And He said, "The sin is par-
doned,
But the blessing is lost to thee
For, comforting not the least of
mine,
Ye have failed to comfort me."

—Emma A. Lunt.



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callousness, crime, selfishness, and sinfulness. The present industrial situation is a modern example of this Scripture verse, the attorney's attitude regarding his devotion to his own business of making money, the farmer's attitude of spraying the so-called "useful trees" and neglecting the ones breeding the trouble. Christ's teachings apply to the professions, the industrialists, and the workmen alike, and unless these lessons are heeded before the army of trouble and hatred appears, the consequences and suffering are distributed over all alike.

Christ's message regarding the rules of life are for all alike, and must be applied regardless of income.

Prayer for wisdom, understanding, and strength to apply these rules.

Hymn.

Benediction.

The Ultimate Test

(Every person in the congregation should be invited to take part in this plan of determining what they expect of the Church, and the real function of the Church among men. Ask every person to write out an answer to the following questions, and deposit them with the ushers on Sunday prior to this service, or mail them to the Church office. Signatures not required.)

Questions:

What is the Church?

What is its function in my Life?

Can it function without my Help?

What is meant by "my help?"

Invocation.

Hymn.

Scripture: Job 34:19. "They all are the work of his hands."

Pastor: There is a story told of a famous sculptor to whom had been delegated the privilege of designing a War Memorial for a city in northern England. When he finally invited the council to view his clay model, he told them often the countless times he had remodeled some of the details of the work before his mind and eyes were satisfied. "Very often," he said, "I was ready to give up in despair. It seemed as though it was impossible for me to say in clay what was in my heart, and I wondered if those who were to see it would understand!"

Then he pointed to some superb modeling on the front of the plinth, representing some stretcher-bearers at their task. "You see that?" he said. "Nothing impressed me at the front like the stretcher-bearers, and I have tried to say all that I feel in that bas-relief."

"When it was finished and I was sure I had

breeds in the out-of-the-way places. These are excellent examples of today's increase in sin. I have done my best, I was oppressed with a feeling of failure. I was ready to destroy it, when I happened to see the gardener. I called him in and asked him what he thought of it. 'Bless you, minister,' he said, 'I know nothing of such things, I don't know what I think about it. I only know this—it makes me want to cry.' I knew then I had not failed."

Active Christianity needs its stretcher-bearers, for the battles of everyday life, and there is probably nothing that impresses our fellow-men like that phase of Christian life. I have asked you to put down on paper what your idea of the Church and its functions is, and we shall now read these. (*Persons designated beforehand read them.*)

Pastor continues: Our own lives and the lives of those whom we touch are the monuments we leave to honor Jesus Christ, who made himself the bearer of all our sins, and showed us the way to sublime accomplishment.

(Announce that suggestions will be studied and every effort made to put them into practice, with the help of those who made them.)

Prayer.

Hymn.

Benediction.

•

THE OPPOSING WORLD

(Continued from page 114)

for anarchy, but I am pleading that those of us who, today, bear the name of Christian shall discover the power which was once the distinction and the justification of the Christian Church.

Christianity is not listed as a moving faith in the world today not because there is anything lacking in the Christian religion as such. All that is good in nationalism, secular materialism, and communism, Christianity has, and MORE.

Christianity would say that citizens of a nation have the right to cherish their traditions, their customs, their history, and their aspirations, but Christianity would go farther to insist that nationalism must never be an end in itself, but a means to an end; namely, the promotion of the mutual good of all nations. Christianity does not deny a place to material values for the well-being of life, but it goes on to insist that they must be used as a means and not as an end, namely, for the purpose of making possible what Jesus defines as "the abundant life" for all. Christianity contains all that is

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good in Communism. Certainly as Christians we are committed to the eradication of oppression, economic injustice and slavery. But we are committed to even more. Man does not live by bread alone, we say. He is more than brute, an essence of eternity is within him, we believe. Consequently, Christianity goes beyond Communism and ministers to man's moral and spiritual needs as well as to his physical, beyond the needs of the animal to those of man. Nationalism, secular materialism, and mechanistic communism, of their own nature, are inadequate to the needs of men. It is Christianity alone that is adequate. No, the trouble is not with Christianity. It is with us. What the world most needs Christianity alone can provide. That Christianity is not meeting this need is the disgrace that rests on us. It is our shame, our sin.

But the hope for the world rests in the fact that now, as ever before, we, the Church, can be empowered by a Moving faith. God's arm is not shortened. Human nature has not changed. Still the Mighty God can use the potential capacities of human personality to change men and to transform the world. Jesus Christ has not been surpassed. Still He is the way, the truth, the life. Still He fills the horizons of all who honestly work for individual and social perfection. Still it is possible for men to come into the possession of power to fulfill their deepest needs and the purpose of God through a vital consciousness of unity of spirit with His Spirit.

When you and I are firmly convicted as to our weakness, but possessed of a faith that we can be strong; when we are taken captive by the vision of what we can do and of what we must do; when we so share our lives with God's life that our motives are one with His purpose; then, and only then, can we begin to recapture the power which alone gives the Christian Church reason for existence and which alone can save us and save the opposing world.

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WHAT DOES RELIGION MEAN?

(Continued from page 116)

challenge to climb, to grow, not to sit down in indifference and complacency.

George Mallory in 1922 was explaining his third attempt to scale Mt. Everett. Someone asked him, "Why are you trying continuously to scale that bleak mountain?" He answered, "If you cannot understand that there is something in a man which responds to the challenge of this mountain and goes out to meet it, that is the struggle of life itself upward and forward, then you will not see why we go."

Likewise, my friends, if you cannot see the challenge of making the whole world Christ-like or winning all men to salvation in Him, of leading business and government to adopt Christian motives and ideals; of making nations live together as brothers and not hate each other as enemies. In short, if you cannot dream that some day the Kingdom of this world shall become the Kingdom of Christ, then religion has not touched your imagination or challenged your aspirations. If you would dream that dream, then pray as did Paul of old, that you may in time come through to the heavenly vision.

A Christian is like an aeroplane. When it stops going forward it begins to fall. The higher it mounts the greater the danger. As long as it keeps moving forward it is safe.

In New York I knew a man who at one time taught a Sunday School class and for one year was superintendent of the Sunday School. Then, he lost his wife; became discouraged; dropped out of church work and became bitter. One day I received a telephone call that this man was in Queens Prison for stealing \$300.00 from his employer and wasting it on gambling and liquor. When he quit going forward in his religious life he fell. So often people say they used to be active, but that they have done their share. That they have done their part, now let someone else carry the load. Religion is no longer a challenge to them. They need to remember then, that when one stops going forward he is in danger.

Life cannot be made out of things. When you have eaten your fill, have comfortable clothes to wear and a warm shelter you have about all that things can do for you. Then religion helps you to make things beautiful, instrumental, helpful and useful. Yet, two-thirds of the men of this earth spend their time and energy seeking things only. Money making is their chief end and almost their only business. The pity is that such a life while not evil is empty. They are not so much in danger of hellfire and jail as they are of emptiness and worthlessness. Wickedness is always foolish and silly. A tree must have roots and leaves.

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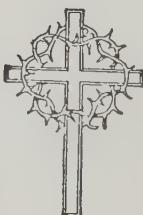
Without leaves the roots will rot and die. Without roots the leaves will wither and die. So man cannot live on bread alone. He must have bread, yes, or his body will starve and die. Religion, he must have or his mind and spirit will wither and die. Religion makes life abundant and worthwhile.

Suppose a man puts in his life making money, and finally accumulates a million dollars. He travels but sees little because he is continually worrying about the stock market. He buys an art collection and then pays some college professor to tell his friends what it is all about. He is empty. He cannot enjoy it himself nor can he help other to enjoy it. His mind and soul are withered. The college student is the life of the party, the campus sheik for four years and then he emerges at the close of his course empty. His four years have been wasted. That is the pity; that is the tragedy of a life without religion.

The righteous man accumulates little but finds that the reward of good will is friendship, the reward of being honest is that he can face himself and others without fear; the reward of being righteous is a clear conscience and the sense of the presence of God within him; the reward for service the outlook of an eternity filled with fellowship and service. Yes, the Psalmist was right, "The Lord knoweth the way of the righteous, but the way of the ungodly shall perish." It shall perish because it is worthless.

Science has within the past 25 years lengthened the span of life 12 years in America. In other words, science says to a man you have 12 years more to live on this earth. Religion says to a man, "you may have life abundantly, triumphantly, victoriously here on earth and on through eternity in a still more abundant life." Does religion mean this to you?

John 9:15-25



A VOICE OF AUTHORITY

(Continued from page 118)

tending the services of the Roman Catholic and High-Church Episcopalian churches in University and College communities.

The situation in which the Protestant church finds itself is not hopeless but it does require a deliberate effort to correct the condition that has caused it if the churches are not to become inert. The problem may be met with either of two widely separated attitudes. One is to change the reason for which men attend religious services. If the age of polemics has passed, then let the church serve by providing a service so dignified, so reverential, so mystical that men feel that during that hour they have been in the presence of God and have done something toward building more stately mansions for their souls. This may necessitate abridging the sermon time, it may require training the ministry in the art of worship but it will bring the people back to the pew because the church is the place where they find the Lord.

The other method is to fight fire with fire and return to authoritative pronouncement from the sacred desk. It will require careful study and wide reading by the minister but it will prove itself a specific for the ills of his church. The New Testament has a message for the quandries of today. Let the pulpit declare that Evil is ever present. The people know that. When the sermon only reveals specific evils it does little more than broadcast but when it declares that Christianity neither exclaims nor denies evil but rather enables men to defeat evil and shows how that has been and still may be done, it will have regained its superiority to all other voices. The people will return to kneel again before the altar because they find there that Christianity gives their souls "faith and strength to grasp life's battles." The greatest value of the recent preaching Mission lies in this very field.

One would play false to history and to the facts of the present also if he failed to note that the authority of the church is admirably maintained by many who boast neither "much learning" nor the knowledge of many books. The churches of these men have "still their ancient power." One refers to those pulpits which Sunday after Sunday speak out of an experience of the power of the gospel in the life and observation of the ones who preach from them. Those who like the blind man of Cana having been asked to explain just who Jesus was and how he healed him said, I know not, but this I know, whereas I was blind, now I see."

Use either method in repairing the breaches in the walls and rehanging the gates that have been burned with fire or use something of both methods but in any case Protestantism must de-

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